Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Aug 2018 Morning

The Grace And Mercy Of Two Great Masters

FIRST OF ALL, I bow at the feet of my Gurus, SomAjaib, Who have made this poor soul capable of doing this Seva.

First of all, Somanath Baba Ji showered His loving Grace and, with His Grace, I was able to come out of this moh, or this attachment, in all worldly matters. And I was able to come onto this Path. It was only six months that I was in the ashram when I started getting letters from my parents, and then it was letter after letter telling me to come back. And, gradually, that worked on my mind and I was feeling like going back.

Around six months later, Baba Ji was going to the Bombay ashram. So, I met Him and I requested, "My parents are staying in Bombay and they are remembering me a lot." So, I requested Him whether I could accompany Him and go to Bombay as well.

But, He told me, "Look, I am going to attend this program and we need people to take care of the ashram because there is a lot of theft and someone has to be attentive here. So, I will go attend the program and come back. And later, you can go back to Bombay."

So, thereafter, thoughts entered my mind, "Once Baba Ji's back, I'm going to go back to Bombay." That thought kept working on me. And, more and more, I got focused on going back to Bombay.

When Baba Ji returned to the ashram, I decided to ask Him. So, He used to give Darshan twice a day — in the morning and, again, in the evening. So, I would go, making up a resolve that, "I will ask Him today." And I would go and take His Darshan, but then, I would not say anything. I would just take the Darshan and come back. Then I would decide, "Okay, I will speak in the evening." Again, when I went in the evening, I would take Darshan and then just come back.

So, like that, many days passed. And, that way, one and a half months passed by.

Then once, finally, Baba Ji smiled at me and He asked me, "What is it?"

So, I, hesitatingly, told Him, "You had told me that I can go back to Mumbai."

He looked at me and He said, “What are you planning to do? You're going to go and take a job there?”

Now, that thought had become so strong in me that I had almost made up my mind and, yet, I told him, “Yes. I'm going to go back, and then I’ll have to take up a job.”

So, He looked at me and He told me, “What are you going to do with that job? Is earning four hundred rupees, six hundred rupees — you really think that’s a job?”

And He showered His Grace and He looked at me like that, and when He asked me this, I don't know where that thought went. After that, that thought never came back to me — that I have to go back.

So, it was really His Mercy and His Grace that He showered on me, which cut off that attachment. That thought — and all that worldly attachment which I had — all that was completely cut off by His loving Grace.

So, that way, Baba Ji really cut off my attachment into all these worldly matters. But I got His company in the physical form only for three years. And, after that, for nearly fourteen years, I was in this ashram in Bangalore and Pahad.

After that, I got the Grace of Sant Ajaib Singh Ji in 1985 — when I met Him in the Bombay program. And then, He made me sit down and He explained everything to me. And, He told me that I should be going back to Andhra Pradesh to do seva — and that I should not go back to Varanasi, where I was planning to go.

That way, He graced me and I got the opportunity of sitting there for nearly forty-five minutes. And, this happened twice — when He explained all this to me. He told me, “Look, it is the Master Who works in all of us and it is the Master only Who is doing everything. So, you should go back to Andhra Pradesh.”

And that very little order or request — that He made to me to go back — that completely changed my life. And He has helped me in all possible forms — on a material basis, on a spiritual basis — He has showered so much Grace on me.

And, that way, I got the opportunity to be at His feet for nearly eleven years. He helped me in all possible ways and He showered all His Grace on me.

It is only by the Grace of these two great Masters that I am able to sit here and talk a few words on spirituality with you.

And those who are getting initiated, it is these two Masters only, Who are taking all of them. I am simply following Their orders.

So, it is only with the Grace of these two Masters that I am able to sit here and explain this Path of Sant Mat.

At the level of the mind and intellect, it is impossible to comprehend Sant Mat and explain it. It is only with the Grace of these Masters that this is happening. That is why I pray at the feet of these two great Masters. And crores and crores of times I salute them — and I pray at Their feet for Their Grace that They have showered on this poor soul.

* * *

So, this morning time is quiet and it is a good time to sit for meditation. The mind is quiet. So, we should make the most of this and get connected with our meditation.

2

Meditation Talk
01 Aug 2018 – Afternoon

The Three Practices For Getting Salvation Of The Soul

IN KALI YUGA, God Almighty has kept three practices for getting salvation of the soul. That is Satsang, seva, and Dhyan Bhajan.

Satsang is as important as Dhyan Bhajan because, only when we go and attend Satsangs, we come to know what is reality. We understand what is the truth and what is false. In Satsang we come to know this life form that has been given to us — this human life. And God Almighty has created this human form and replicated His entire Creation within this human form.

So, outside, whatever is there in the Creation — in all His Creations — all of that is contained within this human life form. This life form is very unique and, in all these 8.4 million life forms, there is no other life form that contains the Path to go back and meet God Almighty. God Almighty has created the human body and, within this human body, He has created the Path for going back and meeting Him. And He is also residing within this human body.

And the Saints and Mahatmas explain that to us in Satsangs. They explain this body of six feet that is given to us — how the Path to go back to God Almighty is contained within this body.

Mahatmas say, "God resides within the body. He is not in any forest and jungle. He is not only in the caves of the Himalayas. And he is not in all these spiritual places. He is very much within your own body. And the Path to go back is also within your own body."

When we follow the instructions of the Masters and we sit for two and a half hours to three hours in meditation, then we are able to progress within. When we do our Simran and when we do the meditation, what we are doing is actually cleaning all the karmas — or the influence of karmas — which we have built up on ourselves over the last several million life forms that we have been in this creation. And that is what gets gradually cleared as we keep doing our Simran and meditation.

So, the Masters give us this method of cleansing our mind and of going within. They say, "Out of the twenty-four hours that are there in a day, give one tenth of the time — give two and half hours — to your meditation and the practice of Dhyan Bhajan. And, the rest of the twenty-one

and a half hours, you can give to all outward worldly pursuits that you may have. But spend this time of at least one tenth and do your meditation in that time.

So, when we follow the instructions of our Master and we are able to sit for that two and a half hours without moving — when we are able to develop that attentiveness to sit continuously for about two and half to three hours — the Master is not far away. He is sitting very much within you. And he will, then, reveal Himself to you.

When the Master initiates us, He sits at the Eye Center. And if there is one relation, which is the nearest and dearest relation that we have, that is with our Master because He is closest to us at the Eye Center.

When we follow the instructions of our Master and we develop the practice of sitting for two and a half hours, then the Master also showers His Grace. And He also helps us, even in our worldly pursuits, and to go within in our meditation.

Paltu Sahib says, "Saints come into this world to give, but we are, unfortunately, not able to assimilate what They are giving to us. So, we have to develop our vessel and clean our own vessel to be able to assimilate what Grace They are showering on us."

So, He sits within us and He helps us do our meditation. When we are able to meditate for two, two and a half hours, and we make our efforts to do that, then He is there within and He helps us. Wherever we are, whichever place we may be located, however near or far from where He may be physically present or otherwise, He is always there to help you. And even when we face difficulties on a worldly note, even there He helps us.

So, in the Satsangs, we come to know about reality — we come to know what is true, what is false. We come to know about the importance of this human life that has been given to us.

When the soul goes through the lifecycle of 8.4 million life forms and it is continually being pushed here and there — out of the sheer suffering that it is going through — God Almighty graces the soul with an opportunity. God Almighty gives a small opportunity of this human body — this human life form.

Seva is another very important aspect of treading on this Path and we should do our seva with all love and affection. While we are doing seva, we should do Simran or we should do Bhajan or spend it in the remembrance of our Master. When we are doing Seva, it is like a monetary cash credit for whatever we are doing. It is like, 'for one rupee spent, we are getting one rupee benefit'. So, seva is something that we should all do.

When we do our seva with love and affection, a lot of our karmas get redeemed. And, in fact, the karmas that are redeemed while we do seva are redeemed much faster than when we do Bhajan Simran. But, the only thing that we should remember is that it should be done with

humility and with love and affection. While we do seva, we should do it lovingly and in the remembrance of the Master. We should not think ill of others while we are doing seva or speak ill about others while we are doing it. We should try to do that in the remembrance of the Master or with the Simran that He has given us.

The third aspect is Bhajan Simran and that is a very important thing to do. In the schedule that we set out for ourselves on a daily basis, we should always have a priority for our Bhajan Simran — and keep that as a priority as the first thing to do in our schedule of things to do.

By doing Bhajan Simran, we reduce the gap or the distance between us and our Master. And, by doing so, we are able to get closer to the Master and His hand of Grace is showered on us.

We often are worried about all our worldly affairs and we spend all our time in that. We should remember that we will be leaving this world and everything that we see around us — just like all our ancestors before us have left all of this. So, this is very temporary and it is only there for a few days.

But we, oftentimes, completely indulge in the thoughts of the world around us and are often worried about or anxious about things around us. And, as a result, we tend not to do our Bhajan Simran and remember our Master. And that is how we are not able to then imbibe His Glory, His Grace, that He is showering on us.

While we are going about our worldly duties, we should remember and look at it as if it's a duty that we are performing. And, rather than getting entangled completely in it, we should remember our purpose of life and spend that time to do our Bhajan Simran and remember that, whatever we are doing in regards to these worldly aspects, it is only a matter of redeeming or doing 0ur duties towards it.

We should not look at Bhajan Simran as a burden. We should do it lovingly and we should do it with affection. When we do it regularly with love and affection, then the Master also gets pleased.

Therefore, in our daily schedule, we should keep this as a priority. We should do our meditation and our Dhyan Bhajan first thing — as a part of our schedule. And, that way, on a worldly note also, we will be able to have an otherwise peaceful life and be able to achieve the objective of this life.

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So, this atmosphere is good and quiet and we should make the most of it. We should close our eyes and sit for meditation.

3

SATSANG
01 Aug 2018 Afternoon

With Whatever Practices We Do At The Level Of The Mind And Intellect Only, We Will Not Be Able To Get Salvation

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The paathi is singing from the Bani of Sant Kabir Sahib from the book: Sant Kabir...

Guru bin maala ferathaa,
Guru bin karathaa daan,
Guru bin maala ferathaa,
Guru bin karathaa daan,
Guru bin sab nisfal gayaa,
Boojou bhedh puraan.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib says, "We do several religious practices at the level of the mind and intellect. But, these will not be successful till we get a true Master.

There are several religious practices that are prevalent — like the japas, tapas, or Ashtanga Yoga. People also do donations and go on pilgrimages. So, all these various practices that are there are to try and achieve salvation. These will give you a benefit at a physical level, at the physical plane, but will not be able to get you the salvation for your soul. Like if one does japas, tapas, he even attains a limited period of stay in the heaven, but then he has to come back into this world. So, one may get those kinds of benefits, but one will not get salvation.

In the Holy Scriptures, there is a reference that, when one goes to heaven, he has attained salvation. But, even in heaven, there is a body, and so long as one is covered with a body, there is no salvation.

So, therefore, Kabir Sahib says, "With all these practices one does here, there may be some benefit in it. But one will not get salvation." So, for salvation, one has to get the Grace and Mercy of a true Master.

He cites examples of various yogis — like Machindranath and others who, through their practices, even rose up to Brahm. But, even in Brahm, one is in the realm of the mind and, therefore, is susceptible to being deceived by the mind.

To cross over from the Brahm to the Par Brahm, one needs the help of the Master and that is what all the Masters have pointed out in Their Banis.

So, Kabir Sahib says, "You can do your donations, you can do japas, tapas, or go to pilgrimages, but you will not get salvation. There is no question of salvation till you get the company of a true Master."

Jo niguraa simiran karai,
Din mein sau sau baar,
Jo niguraa simiran karai,
Din mein sau sau baar,
Nagar nayakaa sath karai,
Jarai kaun ki laar.

Kabir Sahib gives an example and says, "A person who does not have a Master, if he does Simran a number of times during the day also, it is like a well-known prostitute. If she wants to attain sati — she wants to burn herself at the pyre of her husband — then for which husband is she going to burn herself?"

So, that way, by praying to several gods and goddesses, one is not going to get his salvation.

Kabir Sahib came into this world about six hundred and fifty years ago and He, through His Banis, talked about the greatness of Naam. He talked about the greatness of a true Master, about the Path, and about the importance of our human life in this. But, despite so many Banis, and despite explaining so much through His Banis, there were very few people who really took the benefit of that. But people did not understand what He was talking about. He was talking about the Truth and that was misunderstood and manipulated by the people during that time. It went to the extent that people tried to kill Him by throwing Him from the hill also.

The kazi, of Sikander Lodi, who was the king of that place, convinced him to give punishment to Kabir Sahib. And, accordingly, the punishment was given out for Him to be killed, placing Him in front of an intoxicated elephant in a closed compound. But, that elephant saluted Him.

Again, they tried to put Him into a big vessel with boiling water but, again, nothing happened to Kabir Sahib.

Now, looking at all of this, eventually, Sikander Lodi got initiated by Kabir Sahib. And, gradually, people started understanding the preachings of Kabir Sahib. And even Bir Singh, who was the king of Varanasi, even he got initiated by Kabir Sahib.

Kabir Sahib says, "Whatever devotion we do within the realm of the mind, that will not get us salvation. Though it is useful and there may be some benefit out of it, it will not get us salvation.

Garb jogesar guru milaa,
Laaga hari ki sev,
Garb jogesar guru milaa,
Laaga hari ki sev,
Kahe kabir baikunt se,
Fer diyaa sukhdev.

Kabir Sahib gives an example of Sukhdev Muni. Now, Sukhdev Muni had, in the womb of his mother, the knowledge of the self. And he was aware about the truth and the reality. But, even such an attained soul, when he went to heaven, he was rejected at the gate of heaven.

So, he was rejected at the gate and very disappointed. He asked his father, "I am such an attained soul. I had the knowledge of the self when I was in the womb of my mother and I have been celibate throughout my life, but yet, the heavens have rejected me and they have not allowed me to enter?"

His father, the great Vyas Muni told him, "You have been rejected because you do not have a Master. So, you should go to a true Master.

So, when Sukhdev Muni asked him as to whom he should make his guru, his father told him, "Go to Mithila Nagri — this place called Mithila — where the king of this place is Janak. You should go to him and make him your guru because he has attained the knowledge of the self."

But then, Sukhdev Muni had this ego that he was a truly attained soul and he was a Brahmachari. Whereas, Janak was a king and had all this wealth around him. He was being asked to make such a person his Master.

So, when he told his father about this — about not wanting to go to Janak — his father got angry with him and, just to please his father, he went to the king, Janak, to make him his Master.

Now, that story of how he became the master of Sukhdev Muni is a long story but, eventually, he became his master and, only after that, Sukhdev Muni was allowed to enter heaven.

So, Kabir Sahib says, "At the level of the mind and intellect, whatever religious practices we pursue and whatever we attain and how much ever we rise — even if we go up to Brahm — we will not be able to get salvation."

Janak videhee guru kiyaa,
Laaga hari ki sev,
Janak videhee guru kiyaa,

Laaga hari ki sev,
Kahe kabir baikunt me,
Ulati mila sukhdev.

When Sukhdev Muni went to Janak during that period, Janak cleared all the doubts and queries that he had. And, after all of that, when he returned back to Vyas, his father, Vyas Ji asked him as to how his Master was?

So, Vyas Ji asked him, "Your Master, is he bright like the sun?"

Sukhdev Muni replied to him, "Yes, he is as bright or brighter than the sun, but he doesn't radiate that heat which is there in the sun."

Then, Vyas Ji asked him, "Does he have the luminance of the moon?"

So, Sukhdev Muni Ji said, "Yes, he has that luminance, but he doesn't have that black spot which is there in the moon."

So, Vyas Ji ask him, "Then, how is he? Describe him."

Sukhdev Muni told him, "My guru is like my guru, and there is no one else like him."

So, then Vyas Ji embraced him and he said, "Now, you are free to go and travel into any of the worlds and there will be no one stopping you there."

Poore ko poora mile,
Padai so poora daav.
Poore ko poora mile,
Padai so poora daav.
Nigura tho ubat chalai,
Jab tab karai kudaav.

Kabir Sahib says, "Where a person has a Master, even if he is not up to it, he will get salvation. But, where there is a person doing devotion within the realm of his mind or intellect, how much ever he does it, how much every devoted or religious he is in that, he will still not get his salvation."

So, where a true disciple meets a true Master and following the Teachings of the Masters he practices and he goes within, then he is definitely going to get success on the Path.

There should be a yearning within oneself to go back within and to get out of this cycle of life and death. So, where there is such a yearning and then there is a true Master who is protecting that disciple, there is definitely success on that Path. And, however many difficulties that

disciple may have to face in his lifetime, he remains unwavering on that Path and he follows the instructions of his Master and gets successful on the Path.

Where there is no yearning or there are no pangs of separation from God Almighty or the Master, and the disciple is not following the instructions of the Master, then he is not able to get successful in his devotion.

So, if we want to be successful on this Path, we should follow the instructions of the Master. And the Master says that we have to sit for two and a half hours and do our meditation every day. And, when we do that, we will definitely be successful on this Path.

The Path of going back to God Almighty is within the body and God Almighty is sitting within the body with all His Creation — and the Master, by His initiation, shows us the Path of going back within. So, we have to follow those instructions of the Master to go within.

Jo kaamini parde rahe,
Sunai na guru mukh baath,
Jo kaamini parde rahe,
Sunai na guru mukh baath,
Hoyi jagath mein kukaree,
Firai ugaare gaath.

Kabir Sahib says, "Where a woman disciple has her ego and she keeps her veil, and even in the Satsang she has a veil, when she carries with her that ego and considers the outwardly appearance as very important, such people will have to go in the lower bodies — the lower species — and there, they will have to roam without any clothes."

[He has given an example of a dog. So, He says, "Such people carry that kind of ego even when they are in the presence of Master."]

So, in Uttar Pradesh, the outward appearances and all are still very prevalent. Where especially ladies have these veils and they cover themselves even when they are sitting in Satsang — and during Kabir Sahib's time also — there are a lot of such people who come and completely cover themselves from head to toe. And what happens is that then, they don't even see the Master. And then, probably, they are sleeping when they are listening to Satsang. –So, there is no attention.

When you are in the presence of a Master, you have to look into the eyes of the Master and the forehead of the Master. Whatever give-and-take the Master does on the karmas with you, whatever deeds are redeemed of yours by the Master in His presence, that is done through the eyes and His forehead. So, we have to always keep our attention at the eyes and the forehead.

And where we cover ourselves and look down and follow outwardly appearances — we are more bothered about outwardly appearances and don't leave all this — then we remain devoid of all of this greatness of the Master.

* * *

When I used to take the disciples to Sant Ji and we used to take all these disciples to the Bombay program, then they would all come in a row. And when they came in front of Sant Ji, they would bow down as they were used to doing — the habit was to bow down at the feet of the Master and then stand up, and then, the next person comes. And Sant Ji used to get very annoyed with this. And he used to get annoyed with me and tell me, "You have not taught these people what to do. Because, after all of that time that they spent to come here, they get that half a minute or one minute in front of me, where I am showering that Grace and trying to look at them, and they are spending time looking at the floor!"

* * *

The thing is that a lot of these practices have been there because of all these outwardly, so-called gurus who have these orange or saffron clothes. These kinds of people like others coming and bowing at their feet and touching their feet and lying prostrate in front of them.

So, these kinds of practices are involved and that is how everyone starts following — looking at each other — and bowing down at the feet of the Master.

These kinds of habits take a long time to go because, right from birth, someone has been taught these things. So, takes a while for these habits to go away.

Kabir guru ki bhakti bin,
Naari kukari hoy,
Kabir guru ki bhakti bin,
Naari kukari hoy,
Gali gali bhusath firai,
Dukh na darai koy.

Kabir Sahib says, "For the ladies who come to Him — come to the Master — and they do not do that devotion to the Master — such ladies become dogs. And they go from place to place asking for a small piece of food. And then, people don't even give food to such animals."

So, He says, "It is for those women who come — who do not take to that yearning for the Master and do not do their devotion of the Master — this is the fate of such people."

After one leaves this body of a human being, he or she is not going to necessarily get another human form. He'll go into a lower life form. And then it will take a long time for that person to come back and get a human form again.

So, Masters say, "This life form — this human body which is given to us — is of great importance. And it is only in this human form that one can change oneself from being a human being to being God Almighty."

If we do not use this opportunity, which has been given to us for getting salvation in this life form, we will go back into that cycle of life and death, into the different forms — these 8.4 million life forms and suffering in this cycle of life and death. Because there are nearly 3 million forms of trees and plants there and more than 2.7 million forms of insects. And there are 1.4 million life forms of birds and 900,000 species of animals that stay in water. And then, there are about 400,000 species in which the human being, gods and goddesses, yaakshas, gandharvas, all of these, come.

When one slips away from the human form and goes down into the 8.4 million life forms, it takes several yugas for that person to come back — that soul to come back in the form of a human being.

So, Kabir Sahib cautions, "This life is very important and it is with the Grace of God that we have got it after several millions and millions of karmas and difficulties that we have gone through. And it is with His Grace that we get the company of the Master."

Kabir guru ki bhakti bin,
Raaja birkhab hoy,
Kabir guru ki bhakti bin,
Raaja birkhab hoy,
Maati ladhai kumhaar ki,
Gaas na daarai koy.

Kabir Sahib gives another example and He says, "If one sees the life of a king, where he has been a king but he has not done his devotion and he has not got salvation in this life, this king then goes and becomes a donkey. And that donkey is then laden with all kinds of mud, which is being carried by the potter."

When one does a lot of tapas and japas, the attained soul goes to heaven. And when the timeframe of that heaven expires, that soul has to come back into the form of human being. And, because of his good karmas, he comes into this life as a king or as a person of a very high post. And, now, when he becomes a human being— because of his high post and because he is a king or a minister or something like that — he is completely besieged by his ego. And he does all kinds of karmas in that ego. And when he does all those bad karmas here using his powers, he then is put into hell to redeem those bad karmas.

So, Masters and Mahatmas say, "From tapas, one gets high positions in society. And, from high positions in society, one has to go into hell." So, this is a very common saying, which a lot of Masters and a lot of Mahatmas say.

Chausat deeva joyi ke,
Chaudah chanda maahi,
Chausat deeva joyi ke,
Chaudah chanda maahi,
Tehi ghar kis ka chaandanaa,
Jehi ghar satguru naahi.

Kabir Sahib says, "With all the japas, tapas, even if we get the sixty-four arts and fourteen knowledge bases, even then there is no point without salvation. And, without the Master, there is no value of this knowledge and this art."

It is only with the Grace of the Master that one can get salvation. With all the other practices, whatever knowledge one attains, whatever spiritual or mystical powers one attains, all that is not going to get him salvation.

Even Somanath Baba Ji, for twenty-five years, he did practices of pranayamas and he had all the mystical powers. And all of that was of no help to him to get his salvation, which he got only when he went to the feet of Sawan Singh Ji Maharaj and got initiated.

Even Sant Ji, for fourteen years, did pranayamas and he had also the initiation by Baba Bishan Das of two Shabds. Now, despite all of that, he did not have peace. And that he could get only when he got initiated by Kirpal Singh Ji Maharaj and went within to Sach Khand-Sat Lok.

So, Kabir Sahib says, "By doing all these pranayams and all these japas, tapas, if one is able to manifest all these mystical powers within and get all the knowledge bases within, even then, he is not going to be at peace. That is going to continue till he gets a true Master.

Nisi andhiyaari kaarane,
Chaurasi lakh chand,
Nisi andhiyaari kaarane,
Chaurasi lakh chand,
Guru bin ethe udhay hai,
Tau shrusti mandh.

Kabir Sahib says, "Even if you have the luminance of crores of moons within but you do not have the Grace of Master and the devotion of a true Master, you will not be able to get salvation from here."

So, He says, "All these mystical powers and all of these knowledge bases will not get you salvation because all of these come under the realm of Brahm. And till we get the help of a true Master Who takes us beyond Brahm and takes us to Par Brahm, we will not be able to get out of this cycle."

With the Grace of the Master, when one crosses from Brahm to Par Brahm, there the Master with His Grace gets the soul to take a holy dip in the Mansarovar. And when the soul takes a dip in the Mansarovar, all the coverings of the soul – all the bodies that the soul has — all of those are shed off. And the true luminance of the soul comes out and that is of twelve suns.

So there, the Master is also in the form of Shabd and the soul is also in the form of Shabd.

The soul has the luminance of sixteen suns and when the soul is in Par Brahm, it has the luminance of twelve suns. And then, when the Master takes the soul to Sach Khand, there it becomes fully luminous and it shines like sixteen suns.

So, the true essence is that the soul is Shabd. The Master is also Shabd. And God Almighty is also Shabd.

When the soul, with the help of the Master, goes to Sach Khand-Sat Lok, there the soul can see all the sixteen planes — all the Creation of God Almighty from there.

So, there the soul is different and has a different identity from God Almighty and it is as luminous as sixteen suns.

With the help of the Master, the soul is taken to Sat Purush. And there, after the soul is there for some time, God Almighty as Sat Purush takes the soul into Anaami because all the souls have come from there — from Anaami. And there, that is the True Home of the soul, and there, the Family of the soul resides. And there, the Father of the soul resides.

As the soul comes or descends from Sat Lok, the soul starts getting covered in various bodies. When it comes below the Brahm it gets covered by the causal body. And when further it comes into the astral plane, it gets further covered by the astral body. And, finally, at the Eye Center, it gets covered by the physical body.

That way, the luminance of the soul has gradually diminished as each of these different bodies has started encasing it. And, eventually, when at the Eye Center, it is encased in this physical body where it is tied with the mind. It has started doing all the karmas — all the deeds — with the mind and it has completely forgotten about itself and its True Home.

That way, when it has come into this body, even the soul has become a jivatma. It is now identified with the body that it is encased in and it is continuously doing karmas with the mind here — and has completely forgotten its own True Self and its own True Home.

It is only the Masters Who come and talk and explain the reality and awaken the soul. And the Masters come here and They explain, "You are not this rental home that you are encased in. You are not this body but you are the soul and your True Home belongs elsewhere and your True Father is waiting for you there."

Here, you are continuously lost in the thoughts and the visualizations of this world and you are continuously pursuing the thoughts of this world.

So, the Masters give us Their Word, which cuts off the thought processes here and the Masters ask us to visualize the Self of the Master so that we cut off from the visualization of these worldly matters. And that's how we are able to awaken and go back.

The Masters, when They initiate us, They give us the Names of the Lords of the different planes Who have never incarnated into this world. And They are very pure Lords. And when we repeat the Names of these Lords, we gradually redeem our karmas by that repetition. And that is how we are able to get out of this.

So, therefore, it is necessary for us to be worried about going back — to be worried about our True Home — and therefore, follow the instructions of the Master. And what the Master tells us is that we should be doing our meditation for two, two and a half hours every day. And we should continuously do that meditation and Simran and help ourselves to get out of this place.

When we repeat those Holy Names and we do our Simran and meditation then, gradually, we will be able to withdraw our attention, which is now outwardly focused. We will be able to gather that attention at the Eye Center. And, once we are able to do that, then our spiritual Path starts and we will be going back to our True Home from there.

We should do this exercise of meditation every day. There will be difficulties. All of us will face difficulties according to our karmas. But we should not get discouraged by those difficulties, which come to us. We should be resolute and follow these practices and do it every day — without fail.

Gagan mandal ke beech mein,
Thahava jhalake noor,
Gagan mandal ke beech mein,
Thahava jhalake noor,
Nigura mahal na paavai,
Pahuchegaa guru poor.

Kabir Sahib says, "In the sky within, there is luminance. But, for a person who does not have a Master, he is not going to be able to experience this luminance and go within. It is only with the Grace of the Master that one will be able to go within and see that luminance."

So, therefore, He says, “We should listen to the true Masters — Their instructions — and have mercy on ourselves and do our meditation daily, according to the Teachings of Master.”

Gagan mandal ke beech mein,
Thahava jhalake noor,
Gagan mandal ke beech mein,
Thahava jhalake noor,
Nigura mahal na paavai,
Pahuchegaa guru poor.

Radhaswami.

4

Meditation Talk
02 Aug 2018 – Morning

Love Is Not Multidirectional — It Is Only One Love That We Have

SANT MAT IS A PATH of love and affection. The soul is a form of love. The Master is also love. Even God Almighty is love and the Path to get connected to God Almighty is also love.

There is only one love that we have. Now, love is not multidirectional — it is only one love that we have. However, now we are faced with spirituality and our love and devotion for our Master and love for this world as well.

Today, our love is outwardly focused and we have our love and affection towards all outward worldly matters and our relationships. Now, this is not something that is only from this life. We have been living crores of lives like this and we have started loving all the outward things — for so many crores of lives — and that has become a habit. To now direct that love at the feet of the Master is difficult and that will happen slowly.

When we do our Simran, and we do more and more Simran, then that Simran causes the change of direction of that love to go within. And, as we do more and more Simran and we go within and we manifest the Form of the Master, there we develop our true love and affection and faith in the Master. Then we have completely moved our love to His feet from the outside world.

Therefore, we should make it a habit to do Simran. When we are cooking our food or even doing any other activity, we should try to do as much Simran as possible because, by doing Simran, we will start getting focused within.

When we manifest the Form of the Master within and we see the Radiant Form within then, automatically, our love and affection for the Master and full faith in the Master develops. And then, whatever we have heard in the Banis of the Saints, we understand their true meaning. And that love manifests within.

Once we experience that, then the love that we have for the Master only increases every day. Today, what we face is that we have ups and downs in that love for our Master.

Masters say, “The love that we have for the Master — which changes by the hour — is not true love. True love that we have for the Master is 24 x 7 where we are completely lost in that love for our Master.”

When we go within, we see the world for what it truly is. We understand the deception of Kal and Maya once we go within. Once we go within, we see all our previous lives and we can see all our relationships — all our family members, what were their earlier lives, and how we have all come together for the deeds that we have all incurred.

So, when we see it with our own eyes, then our affection for the outwardly world automatically stops and we manifest that love towards Naam and towards Satguru.

If we do not do are meditation for two and a half hours every day, then we will not be able to reduce that pull of outwardly love that we have today and go within.

So, therefore, our Masters have initiated us and we should at least spend two to two and a half hours every day to do that meditation and go within and see reality for ourselves.

When we go within, we realize that we are not the body — we are the soul. We are different from the body. And once we realize we are not the body, we realize that the relationships that we have as a result of that body are also not true. So, automatically, our love and affection towards our Master increases when we go in.

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When Mira Bai was initiated by Ravidas Ji, she went to Mathura. And when she went there and experienced Naam within, she started singing and dancing and she uttered the words, “Mira has been given a priceless gift by her Master and the Master has graced her and adopted her.”

* * *

When we go within, we actually realize what is true happiness. We realize that there is no happiness outside in either any powers of the world or in any riches of the world, or in any other relationships. We understand that true happiness is something that is very internal to us.

So, we should aim at going within. We should aim at realizing the reality — and that work is done by Simran. With all our chores outside — with all our activities that we do outside — we should first remember that we should do our Simran and Dhyan Bhajan because that is the true work that we have to do.

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So, the atmosphere is good and we should make the most of it. We should close our eyes and sit for meditation.

5

Meditation Talk
02 Aug 2018 – Afternoon

The Souls Have Now Got Entangled In These 8.4 Million Life Forms Because They Don't Remember What Karmas They Have Done In The Past

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THERE WAS A TIME when these continents, mountains, seas, all of these were not there. Neither were there gods and goddesses and neither was there any heaven or this Earth. So, God thought of making a Creation.

He took out powers from Himself and then He ordered these to go and make the creations. So, that Shabd came down from Anaami, Alak, Agam, and Sat Lok and then He sat there as Sat Purush.

For a long time, it was in this form. And then, Anaami Purush again told Sat Purush that further creation has to be made. So, Sat Purush then took out sixteen powers from within Him and then, gradually, each power descended one level and became the lord of that plane. And, that way, sixteen planes were created. So, this Creation was in this form for a long time.

Again, amongst these, Niranjan then prayed to God Almighty. And he prayed that he wanted to have his own creation. So, God Almighty granted him that wish.

Niranjan said that he did not have the material to make his own creation. So, God Almighty directed him to Kurma who was the power in Maha Sunn. He directed him to go and take the necessary material from Kurma.

When Niranjan went to Kurma, Kurma was in meditation. And, being impatient, Niranjan then tore his stomach and took out the material that he wanted.

Kurma got annoyed with this, but then he saw that Niranjan had done it with the orders of God Almighty. And, therefore, he did not do anything.

With that material, Niranjan built three planes — And, Pind, and Brahmand. These were three worlds that he created, but he wanted souls for this creation. So, thereafter, Niranjan meditated

standing on one leg, and he meditated for seventy chaukriyugas. One chaukriyuga is equal to four yugas. So, he stood like that for seventy chaukriyugas in meditation, asking for souls from God Almighty.

So, God Almighty granted him his wish and He took souls who were near Bhanwar Gupha — below Bhanwar Gupha. There were souls there and God Almighty told these souls, "Niranjan has created this world. Would you like to go there?" So, almost twenty-five percent of those souls refused to go and the other seventy-five percent were willing to go to Niranjan's worlds.

Thereafter, God Almighty told these souls, "Look, I have given My Word to Niranjan that all of you will go there. So, if someone is displeased there, then I will come and take you from there. But now, since I have given him My Word, all of you should go there."

Then, Sat Purush told Niranjan that he would not be able to do it by himself. So, He took out another power — who is Maya — and He told Niranjan, "You should do this creation with Maya."

Thereafter, Maya — or Jyoti — and Niranjan, both of them, descended with the store of these souls that God Almighty had given them and Niranjan explained to Maya as to how the creation had to be made. And thereafter, he went into Sweth Sunn. And there, he sat for meditation.

Now, Maya created three powers, three gunas — that is, Brahma, Vishnu, and Mahesh. And with five elements, she created this entire world. So, with these three gunas and five elements, she created 8.4 million life forms.

So, with these five elements and three gunas, the 8.4 million life forms were created and in each life form, each soul was put. So, one soul was inserted or put in each of these life forms. And, thereafter, Niranjan sat with the soul in each of these life forms as the mind.

And Maya then put in five of her own powers — that is lust, greed, attachment, ego, and anger. She gave these five vices to all of these life forms and, thereafter, the creation started.

But the souls were very pure. The mind was also pure, so nobody wanted to do any bad karmas. As a result, everyone was being born and reborn into the same form in which it had originally been created in. So, that is why the 8.4 million lifecycles did not originally start.

So, again, Kal sat in meditation— he stood in meditation — for sixty-four chaukriyugas. He prayed and asked for and was granted three great boons.

He wished first that wherever a jiva has been kept, he should be happy in that life — he should not be dissatisfied in that life.

Second was that when that jiva is there in the body, he should not remember all his previous lives and previous karmas. He should only be contained within the karmas that he is going to get in that life form.

And, the third, he knew that almost twenty-five percent of these souls did not want to come of their own will and that God had promised them that He will come and take them. So, the third wish that he asked for was that, when God would come in the form of Saints to take these souls back, He should not show any miracles and He should not show any mystical powers to take these souls back. He should only try to come and explain in the normal way. And if any soul is convinced, then that soul can go back with God Almighty.

"So, they can listen to the Satsangs, they can listen to You as God Almighty, but You should not show any mystical powers or any such strengths to take them."

That's how these souls have now got entangled in these 8.4 million life forms — because they don't remember what karmas they have done in the past. As a result of which they are happy or suffering in this life. And that is how they are completely lost in this attachment and in these life forms here.

That is how these three worlds were created and all these souls have come here and are in these 8.4 million life forms. And it is this delusion of Niranjan and Maya within which everyone is lost here.

That is how the souls are suffering here in these 8.4 million life forms. And when God Almighty also comes in the form of Saints, the Saints explain through the Satsangs and only those who have the past impressions — only those souls who come to such Saints — understand from the Saints and then go back with Them.

Therefore, we should follow the Teachings of the Masters and we should understand what They are trying to explain to us and follow the Path to go back to our True Home.

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So, the atmosphere is good and it is quiet and we should make the most of it. Let us close our eyes and sit for meditation.

6

SATSANG
02 Aug 2018 – Afternoon

Many People Feel That, Because We Are Human Beings And Have All The Luxuries Of Life, We Have Been Given This To Now Enjoy — But, That Is Far From Reality

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The paathi sings a Bani by Swami Ji Maharaj from the book: Santo Ki Bani, Vol 1...

Komal chitt daya man dhaaro,
Parmaarath ka khoj lagaana.
Komal chitt daya man dhaaro,
Parmaarath ka khoj lagaana.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj says, "If you want to get salvation and go back to God Almighty in this life, then there are a few important things you should do."

So, what are all those things that one should be doing? All that is explained in the form of this Bani by Swami Ji Maharaj.

Like a farmer, when he wants to sow seeds — precious seeds that he has — then he tills the land and he works on that land. Three or four times he tills it and he makes it proper for sowing the seeds. Once he has cleaned the land and tilled it properly, then he gets those seeds for sowing.

Like that, the seed of spirituality that we have, if we want that to grow properly, then we should till the mind. We should work on cleaning the mind and making it properly receptive to sow that seed of spirituality.

Swami Ji Maharaj says, "What all is to be done?" He says, "You should have a pure heart — your conscience and your heart should be pure."

Your conscience and your heart should be pure and you should be merciful. So, you should be merciful towards everyone because, if you are not merciful, then you are like that butcher.

You should also have humility. You should be merciful and you should have humility. And that is how you should go to your Master. And then, you get the Grace of your Master.

That is why the Masters give us Simran because, by doing the Simran, we will be cleansing our mind. Because today, what has happened is that we are going outward in our thoughts and in everything we are doing. And, as a result, the mind has become impure. So, by doing Simran, we will be purifying our mind.

As we do more and more Simran, the mind becomes purer, our conscience becomes clearer, and we will then be able to visualize, or we will be able to manifest, the form of the Master within.

As we do more and more Simran, as the mind becomes more and more pure, we are able to visualize the Master. While we are doing this practice, initially, we visualize some part of the Master. We see his forehead, or his eyes or, or some part of the Master, or we just visualize Him for a fleeting second. But as the mind and our conscience become purer, we will be able to visualize that image of our Master for a longer time.

This happens because our mind is impure and the Master is pure. And, because He is pure, He is not going to come into an impure place. So, we'll have to make our mind more pure to be able to properly visualize the Master.

Initially, when we do our Simran and when we sit for our meditation and we contemplate on the form of the Master, many times we are not able to contemplate on that form and we just see darkness while we are doing our Simran within. So, in such times, we should continue doing our Simran in that darkness. And, as the mind becomes purer, as our faculty of visualization within becomes purer, we will be able to manifest His form within.

Komal chitt daya man dhaaro,
Parmaarath ka khoj lagaana.
Indri thaan bishay ko tyaago,
Surt shabd mein nitt lagaana.

Swami Ji Maharaj says, "For going within and getting the Grace of the Master, we have to rein in our senses. We have to control our senses — that is, our nose, eyes, ears, tongue, touch, and the lower two faculties." So, these are to be controlled. And that is very important for us to go within.

We have to control all these faculties of ours as all these faculties draw us out. All these senses draw the attention outward.

Like, for example, the ear. When we listen to others or we are very keen to listen to something ill being spoken of others, those are the things we should refrain from doing.

So, if someone speaks well about you or if someone speaks ill about you, we should look at it equally and not get carried away by that but continue to stay focused within.

Like that, our eyes also draw us out. When we like to see good things or we like to see images that we want to look at, we should control that faculty, which draws us out, because eyes are the visual sense that we have that draws us out the most. It is resulting in almost eighty percent of our wanting to go outwardly.

Like that, our faculty of taste, our tongue, also draws us out when we are drawn to good, tasty food. We should have a control of our tongue and our taste and we should eat in control. Wherever it happens, where we like some food if it is sweet, we like to eat more of it. Or whatever taste we like, we end up eating more than what is required. So, we should, again, keep that in control because the food we eat also has a bearing on our mind.

Food has a very important bearing on our mind and, if we eat less, then we develop godlike qualities. And, if we eat more, then we develop animal-like qualities where we are more drawn by our senses — when we eat more.

Again, our sense of smell draws us to fragrances and things we like. So, again, that has to be controlled.

The other faculty is our faculty of our reproductive organs. So, lust is another thing that draws us out. And, for a devotee, this is one of the biggest factors to stop us on the Path or retard us on the Path. So, we have to control our sense of lust as well. The attention of the soul has to be focused towards the Eye Center. Whereas, whenever we indulge in activities of lust, we tend to draw the attention downwards and outwards. So, one has to control that sense as well.

In our daily lives also, when we have a single partner, we should stay limited in our sexual activities with our spouse and not tend to have sexual relationships outside of our marriage. So, the more we control it, we will be more successful because, by doing these activities, it is also affecting our body — besides affecting our spirituality. The more we control it, the faster we will progress on the Path.

Indri thaan bishay ko tyaago,
Surt shabd mein nitt lagaana.
Saar padaarath guru se paa'o,
Charan kanval mein preet barrhaana.

Swami Ji Maharaj says, "You should, therefore, control all your senses and all these faculties of senses. Your Master has given you a priceless gift and you should, by controlling your senses, work towards going within."

In our routine, we tend to use all our senses and we want to indulge in all of these things. And we also want to carry out our spiritual Path — we want to tread on that spiritual Path. But, at the same time, we want to enjoy all of these other senses.

So, if we look at the lives of Mahatmas and of the Masters, They have always refrained from indulging in Their senses and They have sacrificed all of this to tread and be successful on the Path of spirituality.

Masters have also been members of families. They have Their own families as well — like Sawan Singh Ji Maharaj or a lot of Masters that we see. They were married and They had children and They had families as well. But all of this is under a restraint. All of Their activities are controlled and restrained.

So, it will be incorrect to say that, as people staying in families, or as married people, we will not be able to be successful on the Path of spirituality. We will be able to be successful but provided we have a restraint indulging in our senses.

And like we've had millions and millions of lives before this, where we have indulged completely in our senses, if we waste this lifetime also in doing the same thing, then we will simply go back into the same cycle. So, it is time to step out of that and pursue your Path of spirituality.

Many people feel that, because we are human beings, we have now all the luxuries of life and this is like the pinnacle of all the animals and all the other beings, and we have been given this to now enjoy. But, that is far from reality.

Actually, because of your suffering in all of these other life forms, you have been given this very limited opportunity of a human form and this is the lifetime in which you will be able to transcend from being a human being to being God. And that is the opportunity that we should actually be making the most of in this lifetime.

So, how do we clean our temple of this human body? It is by doing more and more Simran. Because it is only Simran that helps us get out of the nine doors and go into the Tenth Door where our Master awaits us.

When we do our Simran, we will automatically transform ourselves because that work will be done by the Simran itself. It is Simran that will bring around that transformation.

Therefore, Mahatmas say, “When you're walking, when you're sitting, when you're idling, or you’re even eating food, or doing your physical activities, you can do your Simran on a very regular and routine basis.

Saar padaarath guru se paa'o,
Charan kanval mein preet barrhaana.
Dhaara agam pakarr surt jorro,
Is satsang mein sada samaana.

He says, "By doing Simran, we purify our mind. And, when the mind becomes pure, our physical body also becomes pure. And then, our attention gets away from the nine doors and comes into the Tenth Door."

There, at the Tenth Door, the Sound Current is coming from Anaami, which is resonating at the Eye Center. And that stream, which is wanting to take the soul back to God Almighty, that is there at the Tenth Door. And that is the true Satsang that we will get when we go there.

We listen to the Masters here and when we listen to the discourses that They give here and whatever They explain to us, that is also Satsang. But the true Satsang that They refer to is the Satsang when the soul gets connected with the Sound Current, which resonates at the Eye Center.

There, when the soul gets connected to the Sound Current, that connection will never be broken. It will always, forever, remain connected with the Sound Current. And whatever deeds and whatever karmas that the soul and the mind carry with them, all that will be completely reduced and redeemed when it gets connected with the Sound Current.

So, that is the Satsang, which is there within. And the Satsang that we have now with the Masters is the Satsang that we see outside when we go in Their presence in the physical form.

The outward Satsang is also very important because, till we go within and get connected to the Sound Current, we need that support of the outward Satsang that the Masters give us because it is with that outward Satsang that we, first of all, come to know about the truth and the reality. And, when we listen to the Satsang of the Masters with love and affection, then a lot of karmas of ours — a lot of deeds — get redeemed in that Satsang by that love and devotion that we have there.

What our Masters explain to us in the Satsang is about the reality, about God Almighty, and how we are connected, and how we have to go within, and about how the reality is there within. They do not talk about the Ramayana or Mahabharata, all these epics, or about old scriptures and about history. This is about the reality — about awakening us to know that reality, to go within and go back to God Almighty.

When we go and listen to the Satsangs, we come to know about why we have got this human birth, what we should be doing in this human life, and what is the objective of this human life, and how we should be going within because this human life is a door of salvation. It is the door by which we can get free from this cycle of life and death and go back to God Almighty. And it is only in this form that we can do this and not in any other form.

So, that is what the Masters explain to us — that it is a very precious opportunity that we have been given. And, therefore, we should control our senses. And we should control our lust and all of our other vices that we have and focus and go within.

Dhaara agam pakarr surt jorro,
Is satsang mein sada samaana.
Chali surat nabh dwaara jhaanka,
Anda teen lok darsaana.

Swami Ji Maharaj says, "When you get your true Satsang, the soul gets connected with the stream of the Sound Current." And your Master also is there with you. And He is there at all times with you. From there, when you start ascending and you go up and cross the three planes, you will come to the Thousand-Petaled Lotus and, from there, you will see all these three worlds — that is the And, Pind, and Brahmand. And you will see how everything is happening — how people are happy or how people are in sorrow and how relationships are there. And you will be able to see everything of all these worlds from there.

From there, you will come to know how this creation was made and how there is this deception of Kal and Maya. Everything is very clear from there. So, once we see it for ourselves, there is no need to read any scripture or any other holy book. And everything is very evident the way we see it.

Swami Ji Maharaj says, "That Satsang is very important and from there, the soul starts going up across the planes with the Master." That way, the soul goes above and ascends across all of the planes and reaches Sach Khand-Sat Lok, where the soul meets God Almighty, it's Father. And the happiness that she enjoys by meeting her Father is something that cannot be described.

With the outward Satsang of the Masters, we come to know about the reality and we come to know about the practice of Sant Mat. And when we actually do the practice of the Teachings of the Master, then we are able to go within and get connected to the Sound Current. And that is the Satsang that we have — the true Satsang inside. And, after that Satsang, then we ascend on the stream of the Sound Current, which is connected in all these planes like a ladder. One Sound Current connects to the other and then, that way, we ascend and climb all of these ladders and all of these planes to go up.

Chali surat nabh dwaara jhaanka,
Anda teen lok darsaana.
Pare jaaye brahmand samaani,
Sunn sarovar kanval khilaana.

He says, "After crossing the Brahmand, the soul goes into Par Brahm. And there, she takes a dip in the holy Mansarovar where all the coverings of the soul are taken off and the soul radiates the light of twelve suns.

The Masters refer to God Almighty as the God Almighty Who is One and Who has created everything.

Now, in these three worlds, when we are in this And, Pind, Brahmand — we are in this world — there are two 'Gods' that people refer to. One is the Masters when They are referring to God Almighty and He is the Creator of everyone. And here, we refer to Kal who is the creator of these three worlds. So, he is the 'God' of these three worlds.

So, under his influence and God Almighty's influence, we are under both Their influences in these three worlds. So, that way, we have these two influences — of Kal and Dayal. Dayal is God Almighty. And Kal here, along with Maya, has created these three worlds and he has created three hundred and thirty million gods and goddesses — or thirty-three crores of gods and goddesses.

And all these gods and goddesses, again, for them, the 'God' is Kal. So, we are all under that influence here — under Kal in these three worlds.

People are not aware of Dayal. As the Masters explain Who Dayal is, it is only the Masters Who can explain this because They have gone beyond the realm of Kal. They have gone into Par Brahm and above. And that is how They know about the power — the infinite power – of God Almighty.

* * *

So, this is about Sawan Singh Ji Maharaj. When he was working, He had a colleague called Kehar Singh. Both of them had been initiated by Jaimal Singh Ji Maharaj.

And once it so happened that, after office hours, Sawan Singh Ji Maharaj was continuing to work and Kehar Singh came to Him and said, "Office time is up. Let us go."

Sawan Singh Ji Maharaj said, "I have some work to complete."

Then, Kehar Singh told Him, "God will take care of it."

So, when he said that God will take care of it, Sawan Singh Ji Maharaj looked up and asked him, "Which God will take care of it?"

He now got confused because he thought that there is only one God and Sawan Singh Ji Maharaj was asking him which God is going to take care of it?

So, he asked, "Is there more than one God?"

He was in this confused state and after fifteen, twenty minutes, they left and went home. He did not mention this to Sawan Singh Ji Maharaj. He just kept this quiet but he kept pondering on what Sawan Singh Ji Maharaj had told him as to which God is going to do it?

So, in that same thought, he kept thinking about it and, in the night after meditating, he went to sleep.

Now, in his dreams, Jaimal Singh Ji Maharaj came and He told him, "Yes, there are two Gods — one is the 'God', the creator of these three worlds. That is Kal. And the other is God Almighty, Who has created everything."

So, next day, when they were going to work, Sawan Singh Ji Maharaj asked him, "Yesterday, you were wondering — there were two 'Gods' — so, you did not ask me?"

He said, "No, in the night, I got clarity on that. I understood that for all the worldly people God is Kal. And, for the Masters, the God is God Almighty. So, one is Kal and the other is Dayal."

* * *

So, therefore, under the realm of Kal, in these worlds, Kal is the 'God' here. And he has the power in these three worlds. But, when the soul goes beyond the realm of Kal, it goes into Par Brahm and takes a dip in the Mansarovar. And there, it sheds off all the coverings of the three bodies that it has. It radiates the light of twelve suns. And there, it realizes God Almighty.

Ab to kaal kala sab haara,
Maan-sarovar paith anhaana.
Akshar roop nirakhti chaali,
Chhorr diya ab desh bigaana.

He says, "Once the soul moves beyond the realm of Kal, all the powers of Kal, all of them lose to the soul and the soul gets free from all of these powers. And it gets completely free of all the karmas that it has been entangled in in this realm of Kal."

When the soul goes beyond the realm of Kal, it goes into Par Brahm, all the karmas that it has got are redeemed. And the Sanchit karmas are automatically redeemed when the soul goes there. And the soul comes to know and then realize that she is from God Almighty. She is from Sach Khand-Sat Lok.

Soorat saaf urri oonche ko,
Chhoot gaya sab mahal puraana.
Aage charrh charrh adhar samaani,
Shabd shabd ka marm pichhaana.

So, with the Grace of the Master, the soul becomes pure. And both the soul and the Master are in the form of the Sound Current. And then, they go further up to God Almighty. And, at Sach Khand, there the soul comes to know about all the Sound Currents that are there and it gets the realization of all of these Sound Currents.

Sant bina koi samje naahi,
Aage jo jo bhed dikhaana.
Kahne mein aave nahi poora,
Ulta sulta karat bakhaana.

Swami Ji Maharaj says, "The Sound Current is there only up to Sach Khand. Beyond Sach Khand, there is no Sound Current." And the Path beyond Sach Khand is only known to Saints. There is nobody else who can explain or understand or comprehend the Path beyond that. And the Path is also such that It cannot be returned, It cannot be explained — you cannot give any expression to explain that Path beyond Sach Khand. So, it is known only to the Saints.

It is like giving jaggery to a dumb person. He eats it, he likes the jaggery, but he is not able to explain what it tastes like.

So, that is how the Path beyond Sach Khand is.

Once the soul goes to Sach Khand, the soul stays there for a while. And, after that, it is only with the Grace of Sat Purush that the soul further goes to Anaami.

Baachak apni ukti lagaaven,
Amal bina nahi boojh bujhaana.
Santan ki gati santahi jaane,
Aur kaho kaise pahichaana.

Swami Ji Maharaj says, "The so-called learned people read and they have the knowledge only from this reading of the scriptures and the other things, but they have no real knowledge of the Path within."

So, the Path within is only known to Saints and, other than the Saints, no one really understands or has the knowledge of that Path.

Apni ukti chaturta tyaago,
Sant bachan ko karo pramaana.
Vah kahte dekhi nij apni,
Tu sun sun kyon buddhi larraana.

Swami Ji Maharaj says, "You should leave your intellect and your intelligence and your mind behind and blindly follow what the Masters are telling you. Only then you will be able to really experience this truth."

The Saints have gone within and They see all of that reality. And here, by simply listening to this Path, or listening about the worlds within, we simply intellectualize all of this. But we will never be able to actually experience it.

Vah kahte dekhi nij apni,
Tu sun sun kyon buddhi larraana.
Radhasoami sab se kahte,
Sant bhed koi bhedi jaana.

So, Swami Ji Maharaj finally says, "I am repeating it and I keep saying this that this Path is known to the Saints. The secret of this Path — and the key of that secret — is with the Saints. And by intellectualizing it, reading it, or talking about it, and just thinking about it, we are not going to be successful on this Path."

Vah kahte dekhi nij apni,
Tu sun sun kyon buddhi larraana.
Radhasoami sab se kahte,
Sant bhed koi bhedi jaana.

Radhaswami.

7

Meditation Talk
03 Aug 2018 – Morning

Sant Mat Explains The Surat Shabd Yoga And The Practice Of Shabd

SANT MAT IS THE PRACTICE of Surat Shabd Yoga. The soul has descended from God Almighty and it has come via the Sound Current. And it is via the Sound Current that the soul will go back to God Almighty.

Sant Mat explains the Surat Shabd Yoga and the practice of Shabd – the practice of Naam. And the practice is different from what is said in various other practices that are followed.

In various other practices, there is an emphasis on the repetition of words, which we can hear or listen to with our ears, and we can utter those words. But these are words, which will ultimately get destroyed. So, the Shabd is beyond that, and that is the practice that is explained under Sant Mat.

It is explained under Sant Mat that, whatever we see with these eyes, that is all subject to destruction. Today or tomorrow, all that we see will get destroyed.

There are more than a hundred million mantras and utterances that are followed and there are various practices around those.

Now, by doing or uttering those mantras or doing those practices, one may even achieve the status of going into heaven or Vaikuntha — but all of that is only for a limited period because, even if we go into the heavens or into Kailash or Vaikuntha, if we still have a body, the soul will not get salvation from the body. And, at best, you may go from small, menial surroundings to better houses around you, and castles around you, but you will still have a body around you.

So, all these will still limit the soul within the body. Surat Shabd Yoga is a practice where the soul gets freed from the body.

In Sant Mat also, initially, the Five Names that are given during initiation, those are also Varnatmak naams. They are also names that can be spoken or heard and they are also subject to destruction like all the other Varnatmak mantras that are around. But, with the initiation and

these words, the soul's attention goes inwards and we manifest the Sound Current within. And that Sound Current is the True Naam that the Sant Mat talks about.

A lot of rishis and munis have done a lot of austerities, but they have never been able to free their souls from the mind. They have always been under the influence of the mind. Some of these attained souls later met Masters – True Masters — and then they did the practice of the Surat Shabd and, only after that, they were able to get salvation.

So, Surat Shabd Yoga is a science of the Sound Current, which comes from God Almighty and resonates at the Eye Center. It is connected at different planes and all of these Sound Currents are interconnected.

When the soul ascends, the form of the soul will also keep changing as it ascends on the Sound Current. And the sound of the Sound Current also keeps changing from plane to plane.

So, to get connected with the Sound Current, we have to take support of Simran — we have to take support of the Five Names that are given to us. And those will help us to get free from the nine doors and come to the Tenth Door.

* * *

So, the atmosphere is quiet and a quiet atmosphere is good for the mind. So, let us make the most of this and sit for our meditation.

8

Meditation Talk
03 Aug 2018 – Afternoon

The Rule And The Law Of Kal Is Unforgiving And You Have To Give An Account For The Karmas You Are Incurring In This Lifetime

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SANT MAT IS A VERY STRAIGHTFORWARD PATH adopted by the Masters, and someone as young as six years old to someone as old as ninety years can follow this Path.

Earlier, there were very difficult austerities — japas, tapas, and pranayamas — and various types of yoga studies were there. These were all in the earlier yugas.

In Kali Yuga, the physical capabilities have been reduced and the lifespan is also limited. So, one cannot do these austere measures.

In Sat Yuga, the life of the human being was one hundred thousand years and he had the power equivalent to ten thousand elephants. So, because of this power that was there, people could sacrifice food and they could live only on air and only on their daily exercises.

Even in the Treta Yuga, the lifespan reduced from a hundred thousand years to ten thousand years and the power of a human being reduced from the equivalent of ten thousand elephants to one thousand elephants. Even in that yuga, people could abstain from food and live only on air and do their pranayamas and other exercises.

In the Dwapar Yuga, again, the life expectancy reduced to a thousand years and the power equivalent to one elephant was there. But, even in that yuga, people would abstain and do these hard austerities.

Now, with the Kali Yuga, the life expectancy has got reduced to less than a hundred years and there is hardly any power left in human beings. Now, these austere measures, for someone to do they had to sacrifice food and they had to remain celibate through their lives and then do these practices. Now, in the Kali Yuga, the mind has also become very weak and it becomes nearly impossible to do these austere measures.

Therefore, Masters have adopted a very easy practice of the Surat Shabd Yoga, which is where one can do this practice sitting in any position, which he is comfortable in. And, by doing Simran, he is able to focus and concentrate his attention and tread on this Path.

So, it is a very straightforward and simple path and practice, and one can be successful on this if, besides doing these practices, one maintains an honest living and livelihood and one spends time helping others and does these practices.

So, Masters say, "It is important to have your own livelihood and not remain dependent on others because, if we are dependent on others and then we are doing our meditation, we have to share the benefit of that meditation with the people on whom we are dependent on. So, it is important that we manage a healthy and honest livelihood — be it a salaried job, be it farming, be it any business or any other occupation. But, we should be honest in that occupation and earn that livelihood. And with that money, we should also try and help others.

* * *

During Sawan Singh Ji Maharaj's time, there was a gentleman called Thakur Singh. Now, Thakur Singh had this habit of going from place to place and asking for food at different places from different people. He was habituated to traveling to different places and going to the houses of different satsangis, and then he would eat at their place. So, he had formed this is a habit.

So, this habit he formed over four years time where he would go to other people's houses and stay with them and eat their food. When his life came to an end, Sawan Singh Ji Maharaj came within. And He asked him as to what was happening.

Thakur Singh told Him, "Kal is asking me for an account."

So then, Sawan Singh Ji Maharaj left him and He came again after four days. And He again asked him as to what he was experiencing.

Thakur Singh told Him, "Now, I've settled the account with Kal. Now, I am fine and I can go."

Then, Sawan Singh Ji Maharaj asked him to sing a Bani and where he was suffering and where he was in pain, that pain was relieved and then he happily left his body.

* * *

Masters say, "The rule and the law of Kal is unforgiving and you have to give an account for the karmas that you are incurring in this lifetime. You have to be very particular about your honesty and your livelihood."

Therefore, the Masters insist that we should do our Simran regularly and do our Bhajan Simran. And, with that, for all the deeds that we are incurring as our Kriyaman — as we live, we build up

these deeds — those get redeemed with the Bhajan Simran that we do. So, They insist that we keep doing that throughout our lifetime so that the burden is less when life comes to an end.

Masters say, "You should spend time doing your meditation and, when we do that regularly — we do our meditation and Simran – then, at the time of death, we will go happily with our Masters."

* * *

So, the atmosphere is nice and quiet and it is good for the mind. So, we should close our eyes and sit for meditation.

9

SATSANG
03 Aug 2018 – Afternoon

We Had Our Undivided Love And Affection For The World Outside And We Were Ignorant — But, Now We Know What The Truth Is

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The paathi sings a Bani by Sant Paltu Sahib...

Man miheen kari leejiye
Jab piu laagai haath.
Man miheen kari leejiye
Jab piu laagai haath.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib says, "When you have got a Guru, a true Master, then you should make your mind refined. You should make it fine." By 'fine' He means that you should bring about humility, love, and compassion because the door of salvation is very, very small, very, very fine.

The mind today is like an elephant. With the ego, it has become like an elephant and it will not be able to go through that fine door. The door of salvation, the Tenth Door is very fine and it is one-tenth the size of a mustard seed. So, our mind is like an elephant and it cannot go through that fine door.

So, what Paltu Sahib says is, "Now that you have a Guru, you have to refine your mind — make it very, very subtle. And that you can do by continuously doing Simran because, by doing Simran, whatever deficiencies we have — whatever vices we have — all of these gradually fall off and the mind becomes pure."

If we see the history of Masters, we will see that They have sacrificed so much to make Their minds more refined. They have sat through the night doing meditation. They have done so much Simran. So, all of that has been done to refine the mind.

* * *

The king of Balakh Bhokara, Ibrahim, came to Kabir Sahib for initiation and for meditation and he did not return back to his kingdom. He stayed there with Kabir Sahib for twelve years and he

developed that humility there. And, thereafter, he could rise above after twelve years with Kabir Sahib.

Once he became a fakir, then Kabir Sahib said, "Now, you go to your home."

Now, once he became a fakir — he was earlier a king of Balakh Bhokara and he did not want to go back — Kabir Sahib insisted that he go back at once.

So, when he returned, there was a river, which was there around his kingdom. When he crossed that river, he sat by a tree.

Now, he used to often visit this place and sit below this tree when he was a king.

During his absence, his minister was running the reins of the kingdom because his children were small. So, the minister used to sit near this tree also. And it so happened that he was also there during that time.

When he saw Ibrahim, he recognized him and he went to him and said, "Are you Ibrahim?"

When Ibrahim gave him his identity, the minister said, "Everyone is awaiting you. Your children are studying and they are awaiting you. Your family awaits you. And all the kingsmen and all the people in the kingdom, everyone is waiting for you."

So, Ibrahim told him, "My Satguru has given me a much bigger kingdom. I have all the three worlds and everyone listens to me. So, I am not really interested in running this kingdom now. You only please carry on with the functions that you have been doing."

The minister was a good minister and he kept insisting that Ibrahim should return to the kingdom. And when he insisted a lot, Ibrahim took out one of his old, torn bed sheets, which he was sewing. And then, he broke that needle into two parts and he threw the needle into the river. He told the minister, "If you get me that needle from the river, then I will come with you."

So, the minister told the king, "Please wait here. I will go back to the kingdom and come back in half an hour. And I'll get as many needles as you want."

But, the king insisted, "No, I want that very needle, which I have thrown in the river."

So, the minister said, "I cannot get that needle and retrieve it back from the river."

The king told him, "Do you want me to retrieve it?"

So, the minister said, "Yes, please do so."

Now, the king gave his attention to a fish, which was there in the river, and that fish went down and it searched for that needle. It got the needle back and then it jumped on the lap of the king and dropped the needle and went back into the river.

The king showed that needle to the minister and said, "See? This is the kingdom I have. I have all the three worlds and I have everyone listening to me from all of these three worlds. So, I am not in need of this kingdom. You can now take care of that kingdom and my children can take care of that kingdom."

So, thereafter, he carried on sewing that bed sheet and he carried on from there and he lived the life of a fakir and he did the preachings of Sant Mat in different places that he went.

* * *

So, Paltu Sahib says, "You have got a true Master. Now, you should make your mind more subtle. You should do Bhajan and Simran and you should adopt humility and live as a 'small person' in this world."

Jab piu laagau haath neech hai
Sab se rahana,
Pachcha pacchi thyagi
Unch baani nahi kahana.

Paltu Sahib says, "Now, you have a Master. So, you should go about loving one and all and you should speak in a sweet language. You should talk sweetly and you should not try to show off and belittle others — and don't use words and don't say things which will offend someone or which will hurt someone. When you adopt this behavior and you do your Bhajan Simran, then your progress inwards is faster."

If we harden our hearts and we speak ill to others — we speak in harsh words and we get angry at others — then we are building our karmas. And then, even with Simran Bhajan, the progress is slower because we have to redeem those karmas.

That is why we should adopt love, affection, and humility in our day-to-day behavior. That is how, if we do our Bhajan Simran, we will progress faster.

Maan badai khoy khaak mein
Jeethe milanaa,
Gaari kou dai jaay chima kar
Chupake rahanaa.

Paltu Sahib says, "For a sadhu, one should have humility and one should not become egoistic. The biggest enemy of a person is his own ego. It is about 'me', 'myself', and 'mine'— all these things we should reduce and not inflate our egos."

Paltu Sahib says, "For a sadhu, the way he reacts to someone saying good or bad about him is like the reaction of a dead body, which doesn't react to whatever you say — good or bad — to it."

So, like that, while he is living, the sadhu attains that attitude of looking and treating everything good or bad equally, and living like that. That is the trait of the sadhu.

This is a state, which gradually comes upon us, and that transformation happens because of the Simran and Dhyan Bhajan that we do. If we do not do our Bhajan Simran, then this transformation will not come about us and we will be as we are. And we will not be able to progress on the Path.

Paltu Sahib is explaining this state of mind of people who have manifested the Sound Current within. For them, this is a transformation, which automatically happens.

So, to start with, we should live lovingly with everyone and we should live with humility and move on this Path doing our Bhajan Simran regularly. By keeping this attitude and doing our Bhajan Simran, we will progress.

Otherwise, what happens is we, on one side, do our Bhajan Simran but, on the other side, we do not imbibe these qualities. And, as a result, we build up our karmas.

So, whatever we are doing as our Bhajan Simran, that is going towards redeeming those karmas and we are not able to progress fast on the Path. That is why if we imbibe these attributes, we will be able to move faster on the Path by doing our Bhajan Simran.

Sab ki karai taarif aap ko
Chota jaanai,
Pahile haath utaay seesh par
Sab ko aanai.

Paltu Sahib says, "You should praise others. You should speak well about others. And you should always consider yourself with all humility and as a smaller person. And, when someone comes in front of you, you should greet him with your hands folded."

* * *

In Baba Somanath Ji's ashram, there were about one hundred and ten sevadars and some of them were in very good positions. Some of them were old sevadars and very respected sevadars — like Narayan Ji, like Karvasappa, and others.

So, Somanath Baba Ji used to tell everyone, and He used to say this in the Satsang several times, "In the morning, after we get up, and whenever we meet the sevadars, we should always fold our hands and say, 'Radhaswami'." And by doing this you do not generate any ill feelings about any

person. Or, even if you have harbored any such feelings, that goes away by saying 'Radhaswami' and folding your hands. And that brings about a good humility in everybody and a good friendliness amongst all of these sevadars."

What used to earlier happen was that the smaller sevadars, or the younger ones, would fold their hands and say 'Radhaswami' and the bigger sevadars would just nod their head. And when this was noticed, Baba Ji made it a point to say it in the Satsang. And, thereafter, everyone started folding their hands and saying 'Radhaswami'.

So, this is a nice method of building love and affection amongst the sevadars and amongst everyone around. And it also brings about a sense of friendliness in the atmosphere and takes away any ill feelings that one may have.

Palatu soyi suhaginee
Heera jhalakai maath,
Man miheen kar leejiye
Jab piu lagai haath.

Paltu Sahib says, "Only those disciples or those followers on the Path, those who have manifested the light within, are suhagan — that is, considered married." So, those who have the light within, who have manifested the light within are the devotees who would be considered married on this Path.

So, when we go about with our humility and love and affection, then we get successful on this Path.

Palatu soyi suhaginee
Heera jhalakai maath,
Palatu soyi suhaginee
Heera jhalakai maath,
Man miheen kar leejiye
Jab piu lagai haath.
Jog jugath naa gyaan kachu guru
Daasan ko das.
Jog jugath naa gyaan kachu guru
Daasan ko das.

This is a different Bani of Paltu Sahib. And here, He says, "What are the traits of a Gurumukh?"

For a Gurumukh, there is no need to show that He is meditating the whole day and night and there is no need to do any outward appearances. For Him, when He closes His eyes, He is forever bowed down to His Satguru within. So, at all times, He has reverence to His Satguru and He is always bowed down to His Satguru within.

So, for Them, They have always manifested the Form of the Master within. They always visualize Their Master at all times and there is no one else that comes there. So, that is a trait of a Gurumukh.

So, for Them, there is no need to even meditate or do Dhyan Bhajan because, whenever They are contemplating, They are continuously contemplating on the Form of Their Master and They are always connected to Their Master. And that is the trait of a Gurumukh.

If, today, we have not yet attained that stage, it is because our mind is wavering. We spend the greater part of the day thinking about all the world outside. And, as a result, the mind is wavering and we are not able to achieve that state. But, as we continuously do our Bhajan Simran, this stage will definitely come.

So, for a Gurumukh, He is always with His Master at all times. This is the greatness that has been given to the Gurumukhs.

Guru daasan ko das santhan
Ne keenhi daaya,
Guru daasan ko das santhan
Ne keenhi daaya,
Sahaj baath kachu gahani chudayin
Hari ki maaya.

In this state, the Grace of the Master is always there on the Gurumukh and, because of His continuous contemplation, His mind is always pure and the mind does not attract any other impurity. He always has the Grace of the Master. And these Gurumukhs, then in this lifetime itself, ascend on the higher planes and go to Sach Khand-Sat Lok and They meet God Almighty.

So, that is the state of the Gurumukhs when They are constantly contemplating the Form of the Master. For most of the worldly people, for them, the Masters say that you should do your Simran. So, while you are going about your worldly life, you should continuously try to do your Simran and Bhajan.

Now, as a result of that, the disciple sometimes falls. He gets distracted. Again, he comes back on the Path; again, he falls back.

So, this falling/standing keeps happening and it takes a long time. It takes a lifetime for him to go and contemplate the Form of a Master or manifest the Form of a Master within. And the Masters say, "For one life, if it goes in the devotion of your Master, and your second life goes in the devotion of Naam, and the third life you get salvation, and the fourth life you go and meet God Almighty, even so, you will be on the right Path."

These four lives, which are referred to by the Masters, are not necessarily lives in the human form. When in the human form, if a disciple has been attending Satsangs or has been trying to do his meditation or doing Simran, and he has some love and affection for his Master, then at the time of death, the Master comes and takes his soul. And then, He keeps the soul at the Sahasdal Kamal — the Thousand-Petaled Lotus. And there, He takes him to the second stage.

Once there, then the Master gets the soul connected to the Sound Current. And, with the listening to the Sound Current, the karmas, or the deeds, are automatically redeemed. And there is no need to do Simran there.

This is for those devotees who have, in their lifetime, done more karmas and less devotion. So, for them, this is a stop where they have to then get connected with the Sound Current and then redeem all of those karmas that they have built up. There, of course, the time taken is much longer.

So, for those who have been doing their meditation, who have been trying to do that two and a half hours of Dhyan Bhajan, for them, the Masters take them out of the compound of Kal and they straightaway take them to Par Brahm.

And, for those who have that love and affection during their lifetime with the Master and they have been doing devotion and they are also not very attached to the world around them, for such people, the Masters take the soul to Sach Khand after they pass away.

It is only the attachment that we have built around us that stops us from going further. So, therefore, the Masters then have to keep that soul till the time that that attachment is taken care of.

Therefore, Masters say, "This life has been given to you. It is a very precious opportunity that you have got a Master and you have this precious life."

Now, prior to this, we have spent tens of millions and millions of lives, which we have given to Kal and Maya. And we have spent all of that time in our worldly attachments.

So, the Master says, "Give this one life to the Master and get your salvation in this life.

Thaakini tanik katachch bhakti
Bhuthal ur jaagi,
Thaakini tanik katachch bhakti
Bhuthal ur jaagi,
Swasthaa man mein aayi
Jagath ki bramana baagi.

Paltu Sahib says, "The trait of a Gurumukh is that one look of His Guru brings about a complete transformation in the Gurumukh. And the attachment that He has for the world around Him is completely cut off in that one look of the Master."

Saints say, "This world that you see around you and everything that you possess is not yours. It belongs to Kal and Maya. You had come here empty-handed and you will go from here also empty-handed."

In this world, what happens is — we should remember that we have been given this life, these few days that we have in this life. And, whatever we have in our possession, that is not ours. It belongs to Kal and Maya. It has only been given to you as per your Pralabdh karmas. So, whatever you are getting and enjoying is only because of your past karmas and, eventually, you will have to give this back. You'll have to leave this and go.

Now, what happens is that we do not follow this. We, instead, run behind these outward attachments. We give a resignation to our Master. We forget our meditation and Dhyan Bhajan and, instead, we spend the whole day and our lives in the worries of all outward things. We are constantly in that pursuit. And, eventually, what happens is that when the life span comes to an end, we are kicked out of this and we have to leave behind all of this for which we have wasted that precious opportunity.

So, all of this has to then be left behind and then we only carry sorrow with us and we are sad for having lost this opportunity.

Bhakti abhay pad deenah sanaathan
Maarag vaa ki,
Bhakti abhay pad deenah sanaathan
Maarag vaa ki,
Abiral okar naam laagai
Na kabahi taankee.

Paltu Sahib says, "The Gurumukhs, Their love for Their Masters is unwavering. And, even if it is Omkar or it is Brahma who talks out to Them, They continue to have Their undivided attention towards Their Master." And, that way, They do not waste Their time on any other plane and They go straight back to God Almighty and sit in His lap. And, that way, They fulfill the purpose of this life.

Masters tell us also, "We should be mindful of this precious opportunity and we should spend at least two and a half hours doing our meditation every day. We should also make the most of this precious opportunity that has been given to us."

Even when we are working, whenever the mind is idle, we should do our Simran and we should spend time in the remembrance of the Master. That way, even while we fulfill our duties towards all our relationships here, we still are able to fulfill the purpose of moving on this Path.

Masters say, "You do not have to leave your children and your family. The only thing that is required is that the attachment or the affection that you have has to be moved from the world outside to your Master within."

When we were not aware of this, we had our undivided love and affection for the world outside and we were ignorant of this fact. But, now, we know what the truth is.

So, we should move that love and affection to the feet of our Master. And we should continue doing whatever we have been doing in the past and fulfilling our work there as a duty while the love and affection should be at the feet of the Master. By doing so, we will be able to fulfill our worldly duties also. And, by doing that meditation, we will also have the hand of Grace of the Master on us. And, with that Grace, we will also be successful on a worldly note. So, we will have peace in all our worldly work.

And also, at the time when our life comes to an end, the Master will come to take us. We will not have any agents of death coming to take our soul.

Once we have gone to the Master, then the responsibility of our soul is with the Master and He comes to us at the time of death.

Palatu gyaan na dhyaan tap
Maha purush kai aash,
Palatu gyaan na dhyaan tap
Maha purush kai aash,
Jog jugath naa gyaan kachu
Guru daasan ko das.

Paltu Sahib says, "For a Gurumukh, He doesn't have to do any Simran, Bhajan, Dhyan. For Him, at all times, He is so much lost in the love of His Master and He is forever in the contemplation of His Master." That way, with His full surrender, He goes back to God Almighty very easily and He has the Grace of His Master.

Now, this is the trait of a Gurumukh. And, this is the secret of surrender, which is very rare. It is very difficult to surrender to your Master. But, Paltu Sahib, in this Bani, has talked about this very difficult trait of surrender.

For a Gurumukh, They surrender Their entire life to the Master. For Them, Master is everything. For Them, They have no love whatsoever for any outward matters or relationships. That way,

day and night, They are forever in the contemplation of Their Master and that is why They progress very fast within. But, such people are very, very rare and very, very few.

So, Masters say, "There will only be one in ten million people like this Who, listening to the Master, will surrender everything to the Master. And then, He will be completely lost in the love of His Master."

So, all the Masters that we see, all of Them have been Gurumukhs and all of Them have gone through this. And, for Them, Their Master is everything. They have not bothered about all of the world outside. Their mind is very pure and that is why They can contemplate very easily on Their Master.

For the others, the mind is very impure and that is why Simran is suggested — that you do your Simran continuously and make the mind pure so that you can contemplate on the Master.

For these Masters and Gurumukhs, this contemplation is something that is very easy because They are inherently very pure. They are so lost in the contemplation of the Master that not a second is lost where They are thinking of something else. It is like the relationship between the moonbird and the moon, which continuously looks at the moon.

So, the Masters say, "For you to get salvation, you have to contemplate on the Master. Without you being able to contemplate on the Master, there is no salvation."

We should not, however, worry about this. The Masters have given you Simran and you should try and do more and more Simran and have faith in your Master.

Even if our Masters are not in Their physical bodies, we should not feel depressed about it. We should remember that They are always within us and we should contemplate on Their form.

It is your Masters Who will come at the time of death to take you when no one else will come. It will be your own Master and They are there with you.

The souls of the Masters are immortal. It is the body, which They have to shun and go. So, They will leave the body, but Their souls are immortal. So, They are always going to be there with us.

The body never gets salvation. The body has to be left here and it goes back to the elements. It is the soul and the mind, which will get salvation.

So, we should contemplate on our Masters and try and do as much Bhajan Simran as possible. And contemplate on Their form as much as possible.

If we have the company of other Masters now, there is no harm in that. That will only encourage and motivate you to do your Bhajan Simran. So, when we go in the company of other Masters

Who are there, when we go in Their company, our love and affection for our own Master increases and we are motivated to do our Bhajan Simran — more and more of that. And also, when we meet the Saints, They also take over our karmas. So, that also helps us on this Path.

In the company of these Masters, we are able to develop our love and affection. True Saints and Masters look at everyone equally and They never discourage you from going to others. They never say "you don't go here" or "you don't go there." For Them, They feel that if you are able to get motivated to do your Bhajan Simran by going to a particular person, then you should go there and do it.

Kabir Sahib says, "Saints are like filters Who filter the husk and the grain. So, that way, They keep the grain and They throw off the husk."

That is the trait of a Master. They help you to focus and prioritize on the right things and leave aside all the impurities and all the things, which are wasting our time.

Palatu gyaan na dhyaan tap
Maha purush kai aash,
Palatu gyaan na dhyaan tap
Maha purush kai aash,
Jog jugath naa gyaan kachu
Guru daasan ko das.

Radhaswami.

10

Meditation Talk
04 Aug 2018 – Morning

We Should Ignite Our Love And Affection For The Master

IT IS SAID that during Sawan Singh Ji Maharaj's time, there were two devotees – Machar and Ramdita. Both were very good devotees, and they would sit for four, five hours in the morning, and until and unless they got the Darshan of their Master within, they would not get up and go for work.

So, one such day, when they were sitting from meditation – it was a time where they had planted sugarcane — they sat for nearly three and a half hours. Usually, they would always get the Darshan of their Master within. But, sometimes, the Master also takes a test of His disciples.

So, they sat for nearly three and a half hours and they got up. This was a place where there were irrigation canals and water was provided through these canals to the fields once a week. So, it comes turn by turn. And, that particular day, the water was to come into their fields. So, when they got up after nearly three and a half hours of meditation – Ramdita and Machar – they both inquired with each other whether they had the Darshan of their Master within.

So, both of them had not had the Darshan. And they spoke to each other the same, "Look, if we don't lead the water today – we don't go into the field and attend to the water – then, for fifteen days there will be no water in the field and the sugarcane will dry. But then, they thought and, again said to each other, "It doesn't matter. The field and sugarcane is of the Master. So, whatever will happen, will happen to His field. Let us not leave our meditation."

So, they sat again for nearly two and a half hours and then they got the Darshan of their Master. And, after that, when they got up, they then tended to their fields.

This is the state of gurumukhs – that they always place their Master before any other thing and they always prioritize their Master and their devotion to the Master. And that is why they become successful very fast.

When we sit for Bhajan also, we should not look at it as a burden. We should not look at it just as a duty that we have to do, but we have to do it lovingly and with affection. Because, if we do it without any affection and love then, when we sit for meditation also, the mind will not be still.

And when we are sitting like that, with no love and affection, then our love and affection is outwardly drawn. And, accordingly, the mind is also quickly outwardly drawn and we will not be able to still the mind and focus.

So, therefore, to focus and get our mind still, it is important that we do it lovingly and with affection.

Now, many times, if we feel dry within — we don't feel that love and affection — then we should take the Bani of some Master, read it, or sing a Bani of the Masters. With that, we will be able to have that love and affection – and then we should sit for meditation after that.

All the Masters have written Banis in the love of Their own Masters and all these Banis are full of love and affection towards Their Masters.

Even Saligram Ji has written these Banis for Swami Ji Maharaj. So, when we read these Banis, then that gets us also to have our love and affection built up.

When we sing a bhajan or we read the Bani of a Master, we should try and understand the meaning of what is written there. Then, that works better.

So, that way, then we will have our love and affection built up while we sit for meditation and we will be able to do better meditation. Otherwise, the mind is dry. And if we do not have any love and affection, then the mind will not be able to focus and it will be drawn outwards.

The Masters have given us Simran and Dhyan Bhajan for getting the mind still and for going within. But, because we do not have that love and affection, the mind gets drawn outward. That is because our love and affection is outwardly drawn.

So, therefore, we should ignite our love and affection for the Master. And, with that love and affection, we should sit for our meditation. Then we will be successful faster.

* * *

So, the morning time is good. We have woken up and the mind is fresh and quiet — and a quiet mind is good for meditation. So, we should make the most of it. So, let us close our eyes and sit for meditation.

11

Meditation Talk
04 Aug 2018 – Afternoon

Things That We Possess Outside Are Not Constant And That Causes A Lot Of Unhappiness And Sorrow To Us

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ONCE, MOHAMMED PEYGAMBER took his disciples — about ten to twelve disciples – to the masjid. And there he asked them, "Tell me what all you have – what all do you possess?" So, he asked all of them this question as to what their possessions were.

Sheikh Umar stood up and then he started listing off all his possessions – from his family members, to his house, to his property, camels, and all of that. And, like that, one by one, they all started listing off what all they possessed.

Then, it was the time of Sheikh Ali and he stood up and he said, "I have only two possessions – one is God Almighty and the other is you."

So, Mohammed Peygamber asked this question because he wanted to see that all these people had been listening to his Satsangs and listening to his teachings for such a long time. And he wanted to understand as to how much of that had really been understood by all of them.

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Once we start doing our meditation and, as we progress in that, all the worldly things and all our attachments that are there outside, those start reducing, and our love within with our Master and with Naam, that increases. And in this process, there is a pleasure that the person experiences as this transformation starts happening within.

If we do not do our meditation, then we continuously are entangled in these worldly matters and we get more and more entangled in that. And that causes more and more sorrow to us.

That is why Masters say, "Do more and more of your meditation. By doing this, your mind will rise above all the worldly matters and start focusing within."

Because our love today is all outwardly drawn. These things do not belong to us and, eventually, we will have to leave all these things at the time of death and that will cause us unhappiness.

The things that we possess, or our attachments outside, those also are not constant. Sometimes, these things increase. Sometimes, they decrease. So, that also causes a lot of unhappiness and sorrow for us.

When we love our Master and do our meditation, then this effect of ups and downs in our relationships and in all of the possessions that we have, those also have lesser influence on our mind and we are not so disturbed by those changes.

When we do our meditation, the mind becomes purer and, automatically, we are more at peace within. And, on the other hand, if we are not doing our meditation, then the mind is constantly worried about all the outward things. And, if those reduce or increase, then that causes anxiety and we carry all of those worries and unhappiness with us.

Looking at our state of unhappiness and sorrow, the Masters, in Their Satsangs, try to awaken us and try to tell us, "Get your mind attached to meditation and to your Masters and to the Naam within, and rid yourself of this unhappiness and sorrow."

Swami Ji Maharaj also, in His Bani, has said, "Do your Bhajan and stay in the state of bliss and happiness. Why are you getting outwardly drawn and unhappy?"

Naam is not a small thing. It is a very high thing. It is a priceless gift that has been given. And, because of Naam, so many sinners — very, very big sinners — have also had a salvation because of Naam.

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Valmiki was also a very big sinner and because of Naam he became a Brahma Rishi. And, like that, Ganika was a prostitute and she also got salvation because of Naam. And, likewise, even butchers who have been sinning, they also have got salvation as a result of Naam. Therefore, while we do our worldly things, we should do more and more of Simran and, with that, we will get a faster effect.

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So, the time is good and quiet and we should make the most of it. Let us close our eyes and sit for meditation.

12

SATSANG
04 Aug 2018 – Afternoon

A Devotee On This Path Should Always Be Looking Out For His Own Shortcomings

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The paathi sings a Bani by Swami Ji Maharaj from the book: Santo Ki Bani, Vol 1...

Guru main gunahgaar ati bhaari.
Guru main gunahgaar ati bhaari.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. This Bani is a part of a prayer of Swami Ji Maharaj. And, in this prayer, like all of us, when we pray to our Masters and God Almighty, we bring out our shortcomings and we pray to the Master. So, all that is brought up in this Bani.

Usually, we are very quick in finding the shortcomings in others, but to look within and see our own shortcomings is more difficult. When we point out to someone, we point one finger at that person and three fingers point back to us.

So, Sant Mat is a path of cleansing oneself and it is not about finding shortcomings in others. So, a devotee on this Path should always be looking out for his own shortcomings. And, as these shortcomings are identified, he should endeavor to get rid of those shortcomings.

If in your within, your mind is pure then, for you, everyone else is also pure and everyone else is also good. But if your within is impure — your mind is impure — then you view everyone else also in that same light.

So, it is like wearing goggles or sunglasses. When we wear those sunglasses, we view everything outside through the light of those sunglasses and in the color of those sunglasses. Whereas, outside, the picture may be different — the color may be different. But we tend to look at it from the perspective and the color of our sunglasses.

Like that, when we look at others or the outside world, it is more from our own perspective.

Like that, Masters always point out the shortcomings and They always put these before Their Master.

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This Bani has been written by Saligram Ji.

Saligram Ji was at a very high post and he was the postmaster general of that area. And despite being at such a high post and position, whenever he got leave of two days or three days, he would go to Swami Ji's ashram. And there, he would do the seva of carrying water from the river nearby to the ashram. He would keep doing this seva throughout the day till he went to sleep. He would never bother about the fact that he was at a very high position, that he was a director, that he was a general postmaster. But he would humbly carry two pots of water, and carry that continuously, to the ashram.

Swami Ji Maharaj had two gurumukh disciples — one was Saligram Ji and the other was Jaimal Singh Ji Maharaj.

Jaimal Singh Ji Maharaj used to do more meditation. He was inclined towards doing more of Simran and Dhyan. Whereas, Saligram Ji was more inclined towards doing seva.

So, in this Bani, Saligram Ji has talked about the shortcomings and he has put them before his Master.

He says to his Master, "O Master, I am your biggest criminal and I have so many vices and you have showered Grace on me."

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So, in this Bani, he has put forth all the shortcomings that one would have and he has presented that in this Bani to his Master.

Guru main gunahgaar ati bhaari.
Kaam krodh aur chhal chaturaai,
In sang hai meri yaari.

He says, "We have all these shortcomings — we have lust, we have anger. Then we have deception when we like to deceive people. And we have this feeling that we are smarter than the others and we are able to outsmart other people. So, these are my shortcomings."

Just by taking initiation, one does not become a satsangi until he sits for two and a half hours and does meditation every day.

Being satsangis, we are not able to take out even one of such vices. Saligram Ji puts forth all of the vices in front of his Master.

So, he says, "Lust, anger, deception, or egotism, these are the dominant vices that are there within and, despite all of these vices, O Master, you have graced us. You have graced me."

Kaam krodh aur chhal chaturaai,
In sang hai meri yaari.
Lobh moh ahankaar eersha,
Maan barraai dhaari.

Then He says, "The other vices are also that I have greed, I have attachment, and I have a sense of jealousy and envy about others. And, despite all of that, you have saved me."

So, Saligram Ji, in this Bani, has explained how these are the vices, which are there in all the satsangis. And, despite having such dominant vices, the Master graces the disciples.

Lobh moh ahankaar eersha,
Maan barraai dhaari.
Kapti lampat jhootha hinsak,
As as paap kara ri.

Then he goes on to say, "We lie. That is another major vice." And Masters say, "There is no bigger austerity than being truthful and there is no bigger sin than speaking lies." So, despite being satsangis, we lie. We try to trick other people and we try to deceive other people. And we are hypocrites. We have something within us that we show outwardly as different from what actually is within.

And Masters say that this is called kapat. And Masters say that, "if you have kapat, you cannot open your kapaard — kaapard is cupboard — to go within." So, if you are not able to take care of your hypocrisy, you will not be able to open the cupboard to go within."

If we speak and we follow our word — whatever we speak we also follow that in our action — then that is good for us. But, what we do is, we speak something and we do some other thing.

So, it is not good to do this and Saligram Ji says, "As a satsangi, we have all of these vices."

Kapti lampat jhootha hinsak,
As as paap kara ri.
Dukkh niraadar saha na jaai,
Sukh aadar abhilaash bhara ri.

He says, "The other shortcoming I have is that if someone disrespects me or if someone dishonors me, then I think very ill of that person and I feel anger within for that person."

Dukkh niraadar saha na jaai,
Sukh aadar abhilaash bhara ri.

Binjan swaad adhik ras chaahe,
Man rasna yahi chaat parra ri.

Then, He says, "My desire for taste, my tongue, it desires all kinds of good food and I always wish to eat very tasty food. And when I don't get the food of my desire, then I get unhappy and I get angry."

We are so much swayed by our sense of taste that, when we go home and our spouse has cooked food for us and we find that there is less salt in it or there is less chili in it or more chili in it, we get very annoyed with her or him, and then, hell opens up and we are all fighting. We get completely swayed only because of this sense of taste.

So, He says, "Despite all of these shortcomings that I have, you have still taken me and accepted me."

Binjan swaad adhik ras chaahe,
Man rasna yahi chaat parra ri.
Dhan aur kaamin chitt basaaye,
Putr kalittar aas bhara ri.

He says, "Forgive me. I was to have my love and affection at your feet but, instead, I have my love and affection spread across my children, my spouse — my husband or my wife — and my fellow beings around me and all the lust that I have. So, my attention is all spread and my love and attention go outwardly and it is not at your feet. So, please forgive me for that."

All of our attachments around us are there for a rare few days and we get completely swayed by these attachments and, instead of having our love and affection at the feet of the Master, we end up wasting all our time and our precious lives following these attachments.

Life after life after life, we have been lost in these attachments. And it is these attachments that kept us in this cycle of life and death. That is how we are here today. And, as human beings, if we say that we are out of this sorrow, then that is not true because every human being also is unhappy and has sorrow.

Masters don't tell us to leave our families and go into the jungle or forest or the mountains. But They say, "You stay very much within your current surroundings. But, now that you have been initiated or you have your Master, you should focus your attention — your love and attention — towards your Master."

If we have our love and affection towards Naam and towards our Master, then it will also have a good effect on our current life and we will even live peacefully on a worldly level as well. And, at the time of death, the Master and Naam will come. And He will take the soul to the higher planes.

Dhan aur kaamin chitt basaaye,
Putr kalittar aas bhara ri.
Naana bidhi bukh paavat paapi,
To bhi yah kartoot na chhaarri.

Swami Ji Maharaj says, "Because of all these shortcomings, because of all of these vices, we are unhappy. And, despite the fact that the Masters explain this to us, and despite the fact that we attend the Satsangs and listen to the Masters, we do not overcome our shortcomings. We do not let go of our vices. And that keeps us unhappy and we are constantly unhappy because of that."

Masters show us the Path and show us the practice, which will make us happy in the same surroundings and to help us overcome our shortcomings and vices. They show us the Path to overcome these.

Naana bidhi bukh paavat paapi,
To bhi yah kartoot na chhaarri.
Yah man dusht kaal ka chera,
Nit bharmaavat nidar hua ri.

He says, "All of this is because of your mind. Your mind is an agent of Kal. We are prone to the deception of Kal and that is why we are constantly having these shortcomings and vices."

Sant Ji used to say, "For doing our practice and following the Path, we don't have to go into the forest or into the mountains."

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Sant Ji used to say this. He used to relate this story.

This was a place in Punjab. And in this place, Ludhiana, there was this road or the main street, which would pass and, on one side of that road, there was a prostitute and she was staying in a big mansion there. And, opposite that prostitute, there was a temple on the other side of the road and there was this priest who was there in the temple. Whoever would come, he would take the offerings and give him parshad and attend to that person. But, when there was nobody who was making any offering, this priest would pay his attention to the opposite side — on that mansion, on that prostitute – and see how many people were coming there. And, all the time, his attention was focused there.

So, every time a person would visit that prostitute, he would take a stone and there was a big hole there – and he would throw one stone in that ditch. So, every time a person would visit her, he would keep track of that and throw a stone in that ditch. And his attention was always there.

On the other hand, that prostitute, whenever she was free, she would look at the temple opposite and she would see this person — this priest — and she would always think, "He is so lucky. He

is attached to God and he has such good qualities. And, here I am, a big sinner, and I am sinning the whole day. And he is connected to God the whole day.

So, that way, ten years passed by and whenever this prostitute would see the temple, she would feel love and affection for the deity and the god there and she would feel good about this priest there. She would think how he is connected with God.

And he used to keep looking at the prostitute and all kinds of bad, lustful thoughts would come to his mind and he spent his years thinking about her.

Now, it so happened that, on the same day, both of them died.

Now, there was a Mahatma in that place and one of His disciples told the Mahatma, "It is so strange that two people died on the same day. One is the priest of this temple and the other is this prostitute. And I'm sure that the priest has gone to heaven and the prostitute would have been sent to hell."

So, the Mahatma told His disciple, "No, exactly the opposite has happened. The prostitute has gone to heaven and that priest has gone to hell." He said, "Though, by karmas that prostitute was sinning but, in her mind, she was detached and she was constantly remembering God Almighty. Whereas, on the other hand, the priest, though by karmas he was making these offerings but, in his mind, he was continuously in those bad thoughts."

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So, Masters say, "That is how we should live in this life. While we are around our families and we are doing all our work and our routine and our livelihood, within we should be attached to the Naam. We should be attached to the Masters. And, that way, we will be able to have a peaceful life and we will also progress on our Path within."

When we listen to Satsangs and we become aware of our shortcomings and our vices then, one by one, we should try to overcome our shortcomings and, that way, the hand of the Master and His Grace will be showered on us and we will be able to progress faster.

Yah man dusht kaal ka chera,
Nit bharmaavat nidar hua ri.
Jab jab chot parri dukkhan ki,
Tab dar kar bhajan kara ri.

Sometimes, we are faced with difficulties and, during that time, we leave our meditation. So, it is the mind that is making us do all of these things and the mind continuously makes us focused outwardly and makes us go back into the cycle of life and death.

So, Masters say, "In this world, there is no enemy of yours. The only enemy that you have is your own mind." So, They say, "Don't listen to your mind. Listen to what your Masters are saying and you will get salvation in this life."

When we have some difficulties and we face difficulties in life, at that time, we do meditation — we are more tuned in to meditation during that time.

Jab jab chot parri dukkhan ki,
Tab dar kar bhajan kara ri.
Dekho daya mehar satguru ki,
Usi bhajan ko maan liya ri.

He says, "You see the greatness of the Master, that when we are doing our Bhajan, even in these kinds of circumstances — when you are faced with difficulty and you are remembering Him — He accepts that also as your prayer to Him."

So, we do the meditation or we do our prayers at that time, more because we are faced with a difficulty, and less because of our love and affection for our Master. But the greatness of the Master is that He accepts even that meditation, even that prayer.

Dekho daya mehar satguru ki,
Usi bhajan ko maan liya ri.
Budhi chaturaai bachan banaavat,
Haar ki charcha dhaari.

On the Path, we see that we like to talk about the Masters or we like to talk about the Path. We are also in these thoughts of winning an argument or losing an argument in our thoughts on the religious path. And we like to talk about it, but we do not bring it into practice — what the Masters are teaching us. We do not bring that into practice because, when we do not practice it, we do not leave the nine doors and come to the Tenth Door and witness for ourselves within. Until then, we will not know about the reality.

As long as we are not aware of the Path, we do not know what a Master is, what the Naam is, what Simran is. It is important for us to listen to the Masters, to attend Satsangs, and to understand more and more — or read more and more — about it.

But once we have been explained this, once we have attended the Satsangs, then our focus should be to do more and more Simran and Bhajan. The practice is what we should be all focusing on because it is only with the practice that we will be able to satisfy ~~y~~our doubts. -We will be able to go within and we will be able to get a true love and longing for ~~y~~our Master.

So, once we have understood this, then practice is what is important. We should constantly be focusing on doing Simran. Every time, in all actions, in our routine daily lives, we have to keep

doing Simran. And when we see that our Simran is becoming automatic, and we are continuously repeating the Simran, then we will realize that, yes, the Simran is getting big — we have kind of arrived there. And then, our journey of the soul starts. Our attention starts getting focused very quickly and we will be able to make faster progress.

So, we should keep trying to do Simran all the time. It is not easy to do Simran and we often forget doing the Simran. But, keep trying to do it. Keep trying to remember to do Simran.

Whenever a thought comes, start doing your Simran. With actions, start doing your Simran. And once you will see that your Simran is becoming automatic — it is becoming ajapa. Even subconsciously, you are doing your Simran. Then you will start progressing very fast. Your attention of the soul will start focusing at the Eye Center very quickly.

So, you should do your Simran at all times — while eating, while walking, while working in the field, while working at home, whenever your mind is idle — you should do your Simran. That will benefit you a lot.

Budhi chaturaai bachan banaavat,
Haar ki charcha dhaari.
Sheikhi bahut preet nahi antar,
Bhole bhaktan dhokh diya ri.

He says, "We spend our time in debates and we are constantly debating about all of this and not focusing on the true practice — not developing true humility." So, He says, "You should develop humility. Without humility, you will not be able to progress within."

He says, "Don't engage in too many debates or too much talk about this Path. Once you have understood the Path, then you should focus on the practice because every breath is very important for you."

Kabir Sahib says, "I beat the drum and I keep repeating that, with every breath, we are losing the value of three worlds."

Everyday, we nearly breathe in and out about twenty-one thousand six hundred times an estimate of about fifteen breaths a minute. We should calculate and see what is our age now and how many breaths we have thrown away.

So, therefore, be mindful of every breath that you take and, for the breath that is left, we should use that for doing Simran and build the wealth, which is going to help us to go back to our True Home. And then, we don't have to come back into this cycle of life and death. We go back to our father.

Sheikhi bahut preet nahi antar,

Bhole bhaktan dhokh diya ri.
Nar naari bahutak bas keenhe,
Maan pratishtha bhog kiya ri.

God Almighty has given this precious life to you for coming back to Him and, instead of using this opportunity, we waste this opportunity on outward attachments, which are there only for a few days. We lose this priceless opportunity in those pursuits.

So, Masters say, "If you don't use this properly, then you will go back into the cycle of life and death in those 8.4 million life forms. And then, you don't know when that opportunity will come again."

Nar naari bahutak bas keenhe,
Maan pratishtha bhog kiya ri.
Guru sang preet kapat kuchh dar ki,
Kabhi thorri kabhi bahut kiya ri.

He says, "While we have our love and affection in all the worldly matters, we are not giving that much love and affection to Naam and our Master. We are not using that much time and we are not doing our obeisance to Him because we do not have that much love and affection for Him."

We spend our time in the outward honor and in outward pursuits. We do not spend time in the love and affection of our Master Who has taken our big karmas. He has washed off our big, large, bad deeds. And He has given us a promise that He will take us back to God Almighty. For such a great Master, we do not spend time. We do not give Him time and we waste it on outward pursuits.

For all the people that we spend our precious life for — and these people are not going to go with us at the time of death — all of them will stay back. It is only the Master Who will step in at that time and He will take you up to God Almighty.

So, the Masters always say, "Who is your well-wisher? You should spend time thinking about Him. You should have your love and affection towards your well-wisher. And who is your well-wisher? It is the Master. It is your Satguru Who wishes well for you."

Masters say, "You go about your worldly duties because those are a result of your previous karmas and you have that give-and-take. So, go about your worldly activities but, while you are doing that, think of that as a duty and remember to keep your love and affection at the feet of your Master and with Naam."

That way, we will be happy while we are doing our worldly duties and activities. And, at the time of death, the Naam and Satguru will come and we will not have to come back into this sorrowful cycle of life and death.

Guru sang preet kapat kuchh dar ki,
Kabhi thorri kabhi bahut kiya ri.

Radhaswami.

13

Meditation Talk
05 Aug 2018 – Morning

When We Have Perfected Our Simran, Then We Can Be Rest Assured That Our Progress Within Is Guaranteed

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FROM THE TIME THE MASTER INITIATES A SOUL and gives him Naam, the Master sits in the form of Shabd at the Eye Center. And, thereafter, He is always with us. And if there is one relationship, which is the nearest one, that is between the disciple and his Master.

When we leave our family members — we leave our village or town or country — the Master is still always with us.

Sant Ji used to relate this story.

In Amritsar, there was one Lakha Singh and there was another old disciple and they were traveling together. So, after their rail journey, they had to travel through a forest and, when they were walking in that, it became quite dark and it was nearly 11:00 PM.

So, they were traveling through this forest and they were on their way to the gurdwara in Nanded, which is amidst a forest. And, as it became dark, the old satsangi got worried. There were big animals — there were tigers, lions — in that forest.

So, Lakha Singh told that old man that he should not worry. And he said, "My Master will help. And I will sit for meditation and my Master will certainly come and help us."

So, after sitting for about half an hour in meditation, the Master manifested within and He gave him courage.

He said, "You are on the right path. You should go further north from where you are located and after about one and a half kilometers on that path, you will come by a village. And, after the village, there is a clear path to go to the gurdwara. So, you can wait at that village."

And then, accordingly, they started moving towards the north and, gradually, about one and a half kilometers down that path, they came across that village.

So, when they reached the village, they took rest there during the night and then, after eating in the morning, they asked for the way to the Nanded gurdwara and they were given directions of a road to that gurdwara. They went on that road and, at about 11:00 AM, they reached the gurdwara. And, once they reached there, they felt reassured about their Master Who helped them to reach there.

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So, if we do a little bit of meditation, then we get the motivation and faith and courage within. And when we are also faced with difficulties and we remember our Master, we get that faith and we get the courage to go forward.

When we are traveling also, we should do our Simran. Whenever we do our Simran, our Master is always there with us. And if there something untoward that is going to happen also, then the Master protects us and He takes care of us.

Simran is a great thing and wherever we do our Simran, the Master is always there with us. So, while we are walking, eating, sleeping, or doing other things and we remember Simran, then the Master's protective hand and Grace is always with us.

When we don't do our meditation, also, sometimes we get bad dreams. We get dreams like, a snake is chasing us, or we can dream that the room is on fire, and such like things. This is because of our karmas and because we are not doing our meditation.

So, even in that dream state, because we are not doing our Simran when we are conscious, we forget to do the Simran even in our dream state and we shout out to our parents or other such things. But, if we are doing are Simran regularly when we are conscious, then even in a dream state, when we are faced with a difficulty or a bad dream and we start doing our Simran, that dream will also go away.

* * *

In Guddella, when I was just establishing the ashram, we had just constructed one room — there was no compound. And, at night, we used to use a ladder and sleep on the terrace of that room. The local villagers had warned us that there was a ghost nearby and, after 6:00 PM, that ghost would be even seen and they also cautioned me not to make an ashram there.

They said, "This ghost is not going to allow followers to come here. So, this is not a correct place to make an ashram."

Once, at night, I was on the terrace and there was another person called Dinappa with me. He was an old man and both of us were sleeping. So, at night, that ghost came and that ghost sat on the chest of Dinappa and, slowly, the weight of that ghost increased and Dinappa, in his sleep

state, only started shouting. He called out to his parents. He was calling his father. He was calling his mother. And he was feeling that pressure of that ghost.

So, with that noise, I woke up. And then I woke him up also. I thought that there was some problem and I woke him up. When he woke up, he related this to me and he said that this is what happened to him. Because he was not used to doing Simran, he was calling out his parents and all of that. Had he done is Simran, this would not have happened.

* * *

So, when we practice Simran then, in difficulty also, we remember Simran. Otherwise, because we have not practiced Simran, we don't remember to do Simran when we are faced with such difficulties.

Therefore, we should practice our Simran and perfect our Simran. When we have perfected our Simran, then we can be rest assured that our progress within is guaranteed.

So, keep practicing your Simran and perfect your Simran because it is Simran only that will bring your attention from the nine doors to the Tenth Door.

The Masters have given us the Naam and Their charging is working in that Naam. So, the Naam given by the Masters is a great thing.

So, every day we should practice our Simran — we should practice the Naam. And we should try to convert the repetition of the Naam in such a way that it starts happening subconsciously — it becomes an ajapa and, all the time, that Simran is repeating within us.

* * *

The atmosphere is quiet now and that is good for the mind to be still and do its meditation. Let's close our eyes and sit for meditation.

14

Meditation Talk
05 Aug 2018 – Afternoon

Saints Have Unfailing Love For Their Masters

SAINTS HAVE UNFAILING LOVE for Their Masters. They love Their Masters. Their love is forever at the feet of Their Masters and They go about the worldly affairs thinking of that as a duty. They go about Their worldly activities, whether it is farming, or whether it is an employment, or whether it is taking care of Their families, or the upbringing of Their children. They look at all of this as a duty of Their Master. And They have unbroken and unfailing love at the feet of Their Masters.

* * *

Sawan Singh Ji Maharaj was working in the military. And when he went first to Beas, there was a small shack there. And, in that shack, there was a compound of thorny shrubs so that wild animals would not stray inside. And Jaimal Singh Ji Maharaj and Bibi Rukko used to stay there.

For drinking water, They had to either get it from the river or there was a village about half a kilometer away. And, from a well there, They used to get Their drinking water.

So, Sawan Singh Ji Maharaj saw that there was a problem getting drinking water there because, in the night, it would be difficult to go to the river and fetch water, and the village was also quite far away. So, he got a well dug up there. And near the well he also built a small hall so that the sangat could sit. Otherwise, the sangat would sit in the open to listen to the Satsangs of Jaimal Singh Ji Maharaj.

Jaimal Singh Ji Maharaj, in His lifetime, did not do any construction there. He used to stay in that hutment there.

Sawan Singh Ji Maharaj started doing the construction. So, after this well and the hall, gradually, he started constructing around that place.

* * *

Once it so happened that it rained very heavily and the river was flooded. And the village nearby — almost half of that village – was flooded. So, everyone cautioned Sawan Singh Ji Maharaj on

his construction because they felt that it was very near the river and that could get flooded anytime.

Sawan Singh Ji Maharaj told them, "Even if my Master just steps once into this construction, that is good enough for me. After that, the flood can do whatever it wants."

And, gradually, that way, the constructions and the dwelling units, all of that, were built up in that place — and the river also receded. And that is the Beas Ashram now.

That way, the river has receded and the ashram now has extended and there are thousands of acres on which various buildings of the ashram are constructed.

So, if we see this, that is how the Saints love Their Masters. And the amount of love and affection with which he did that construction, feeling that his efforts would be rewarded in the sense that it would give him pleasure if the Master just steps into that dwelling unit even once, that shows how much the Saints love Their Masters.

* * *

If we imagine a tank and there is a pipe attached to the tank and there are about ten taps that are fixed into that pipe and all of those taps are open, then the force of that water coming out of those taps will be less. Whereas, if we close all the taps and there is only one tap which runs, then the force of the water will be quite substantial from that tap.

It is like that for us. When we have our love and affection, which is spread across the world, then that love and affection at the feet of the Master is less. When we are able to undividedly focus that love and affection at the feet of the Master, then the force of that love and affection is much higher.

When we do like that, then the goal becomes very easy to achieve and we will definitely get success much faster on this Path because the Master is not very far away. He is within us. And when He sees this undivided love and affection, then His hand of Bliss is definitely on our head.

* * *

So, the atmosphere is good and we should make the most of it. Let's close our eyes and do our Simran.

15

SATSANG
05 Aug 2018 – Afternoon

Despite All Of These Shortcomings, All Of These Vices, And All Of These Sins, You Have Accepted Me And It Is Only You Who Can Get Me Salvation

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The paathi sings a Bani by Swami Ji Maharaj from the book: Santo Ki Bani, Vol 1...

Guru main gunahgaar ati bhaari.
Guru main gunahgaar ati bhaari.
Kahan lag augun barnu apne,
Yaad na aavat bhool gaya ri.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. This is a continuation of a Bani that was taken up yesterday.

The true humility is there with the Masters and the Saints. After going within also and meeting God Almighty, They still embody humility in all aspects. True humility one can see in Saints and Masters.

So, despite going within, the Masters always pray to Their Masters — Saints pray to Their Masters. They say all these things and that They have all the vices and They have a lot of shortcomings and They pray at the feet of Their Masters. This is Their humility because They have, otherwise, gone within.

As explained in the Bani last evening, in the earlier stanzas, in the earlier lines of this Bani, Swami Ji Maharaj has explained the shortcomings that one has. And, after then listing all of those shortcomings, he goes on to say, "There are so many other shortcomings. How much more should I enumerate?"

This body and mind are of Kal and Maya and it is full of all vices and shortcomings. If there is one thing positive, it is the Grace of the Master.

So, after listing out all of those shortcomings and vices, He says, "Now, what more should I list in this as a shortcoming? I have now forgotten so many other shortcomings that I have."

Kahan lag augun barnu apne,
Yaad na aavat bhool gaya ri.
Chor chugal indri ras maata,
Matlab ki sab baat vichaari.

He goes on to say, "O God Almighty, O Master, O Satguru, I have so many shortcomings. I am a thief. I engage in slandering. I am completely at the mercy of my vices. And, wherever they pull me, I am drawn in that direction."

We have taken initiation for so many years now. If we notice, in all of these years, even today, we are more than ninety percent attached to our worldly matters and all outward-things. We have less than ten percent love and affection for our Master. And that little love and affection, which we have for the Master, that also is like a wave when we come in the company of the Masters, or we visit them. Only at that time, that wave of love and affection is there and we feel the love and affection momentarily while we are in Their presence. Once we go back to our homes again, all of that is forgotten and we are back into our old ways.

There are very few people who go back home and sit for and do two hours of meditation. Otherwise, mostly, everyone forgets about all of this. They don't even remember about their Master and the meditation. They follow their vices and they build up their karmas and then they ask for mercy from the Master. Now, what mercy will the Master shower?

We have got this life as per our Pralabdh karmas. The association of the Master with us is when He initiates us, He gets connected to our soul within. But He does not change our Pralabdh karmas because that is very intrinsic to the life that has been given to us.

So, the body has been made on the Pralabdh karmas or our deeds – our fate deeds. Our fate determines our body, our lifespan, and our ups and downs that we face in life.

Now, when the Masters change that — change the impact of those karmas — it also has a bearing on the physical body and there are also chances of reducing the lifespan in such events.

So, Masters seldom change the fate deeds or the Pralabdh karmas of a disciple. That is something that is destined to happen.

But, despite that, when we have a little bit of suffering, we immediately start remembering our Masters and we keep telling the Masters to help us out of those situations. I have seen that sometimes, even for a little stomach upset, or a little bit of stomach pain also, they immediately ring up and say that, "I have got this."

Completely frustrated with this, Sant Ji had also made an announcement that nobody should write to Him about all these worldly matters. Only on a spiritual matter, would he reply to those

letters. So, that way, he stopped replying for anything that was non-spiritual that was written within any question along those lines.

And, from a few days back, even I have removed my sim card from my mobile phone because everybody keeps calling only for these matters. And, that way, I am aloof. One can see that. But, because of the day and night phone calls that I get, about all family matters and all of these kinds of things, make me feel very much involved in all of these karmas and matters of people. So, I have also removed my sim card from my phone for a few days.

If we do the two hours of meditation, then all these things will be addressed. We will not feel the need of calling the Master and asking Him to settle all of our difficulties like these because, once we get attached to our Simran, all these things are addressed on their own.

Once we sit for meditation, then we get an inner strength to handle all of this. We get the inner motivation to withstand all of this very easily.

So, you should sit for meditation for at least two and a half hours a day. For those people it is recommended to sit for two and a half hours who have families, or who are in business, or who are employed, and who have a strong association with the outside world. So, for them, it is recommended that at least two and a half hours of meditation should be done every day. That way, they will also be able to reduce their own burden of karmas.

And by doing so, the Grace of the Master will also be with us and we will be able to take care of all our difficulties, which come as per our fate deeds.

But, on the other hand, if we do not do our meditation and we just follow our vices and our attachments outwardly, then we are building up the burden of karmas. And then, it is difficult to get the mercy of the Master also.

Chor chugal indri ras maata,
Matlab ki sab baat vichaari.
Khud matlabi nirdayi maani,
Bahutan ka apmaan kiya ri.

Swami Ji Maharaj says, "I have no mercy. I have spoken with disrespect for others. I have dishonored others. And I am a criminal in all ways. So, please have mercy on me, Master."

Khud matlabi nirdayi maani,
Bahutan ka apmaan kiya ri.
Kotin paap kiye bahutere,
Kahoon kahaan lag naar na paari.

Swami Ji Maharaj says, "I have done millions of sins and I have lost count of the amount of sins that I have done. O great Master, I have come and surrendered to You now. So, please have mercy on me."

Kotin paap kiye bahutere,
Kahoon kahaan lag naar na paari.
He satguru ab daya vichaaro,
Kya mukh le main karoon pukaari.

Swami Ji Maharaj says, "O Master, I have come in your presence but I am now unable to even say those things with my mouth. I have done countless sins and I disrespected people. In my ego, I have dishonored people and I have done so many sins that it is not possible for me — I am feeling ashamed — to even open my mouth and speak in front of you."

Masters are pure souls and They have gone within but They write this in the Bani because it is not a mention of this life only. It is a mention of millions of previous lives that They have been through. And They remember those lives and then, to bring about Their humility and put it in front of Their Master, They say these things. So, They say all this and beg for the mercy of Their Master. They say, "Despite all of these kinds of karmas that I have carried with me, it is Your mercy which has got me salvation." So, with all humility, They pray at the feet of Their Masters.

He satguru ab daya vichaaro,
Kya mukh le main karoon pukaari.
Nahi parteet preet nahi ranchak,
Kas kas mera karo ubaari.

He says, "At Your feet, I have done all of these sins and, despite having sinned so much, I have come to You and I still do not have a true love and affection for You. I still do not have full faith in You, but please, have mercy on me and please give me salvation."

Nahi parteet preet nahi ranchak,
Kas kas mera karo ubaari.
Mo sa kutil aur nahi jag mein,
Tum satguru mohen lev sudhaari.

He says, "O Master, there is no one who is as sly as I am or as full of filth as I am. Only with Your mercy, I will get saved."

So, the Masters remember all of these shortcomings and Swami Ji says, "Despite all of these shortcomings, all of these vices, and all of these sins, You have accepted me and it is only You Who can give me salvation. And You have helped me despite all of this."

So, that way, Masters remember all of these things and bring about Their humility and praise Their Masters.

Mo sa kutil aur nahi jag mein,
Tum satguru mohen lev sudhaari.
Jatan karoon to ban nahi aavat,
Haar haar ab saran parra ri.

He says, "I try a lot but I am not getting success and, after facing defeat with my mind, I have finally surrendered to you."

It is not that the jivas or devotees don't try. Everyone tries to walk the Path but the karmas that are there are bigger than the Himalayas — the past karmas that we carry. And, it is these karmas that cause this deception and cause that lack of faith and lack of love, and then, they scatter us all over the place.

We do sit for meditation at home also. We try to do it for a couple of days, but then it is our karmas, which play the difficult role and, in the mind, they don't allow us to do that. We do not get the enjoyment of that meditation which we are doing. And, because it becomes very dry, we then, again, stray away.

That is why, before we sit for meditation, we should sing the bhajans of the Masters — like Swami Ji Maharaj has written in this Bani. Such Banis we should read which, basically, bring out our shortcomings, our vices, and we should pray at the feet of the Master — pray for His Grace. And this brings about that love and affection.

So, you should pray to your Master. You should tell Him, "I have sinned like this. I have this shortcoming and it is this thing that I did which is not allowing me to sit for meditation and I am unable to focus or concentrate because of this particular shortcoming that I have or this vice that I pursue." And, that way, you pray to Him that He guides you and He helps you — and He helps you improve and do-your mediation as well.

And, that way, when you pray to Him every day, your Master will definitely have mercy and that mercy — that stream of mercy — will definitely flow down to you.

We should pray for forgiveness to our Master. And, every day, we should do that. When the Master sees that we are trying, we are asking for forgiveness, we are trying to follow this Path and we are trying to rise, then He will definitely have mercy on us and He will definitely help us.

It is like the small infant — a small baby of one, one and a half years — when that baby tries to stand up, it tries to stand up and it falls down. And when the mother sees that the baby is trying to stand up and it is unable to stand up and the baby keeps falling down. After seeing that for two or three times, then the mother gives some support to the baby. She will get a chair and let

the baby hold the chair, or put the baby by the bedside so that the baby can get some support, and then is able to stand.

Once the baby starts standing up and realizes that it can hold on and stand up, then it starts feeling happy.

So, that way, the Masters, when They see that you are trying and you are begging for Their forgiveness and you are making an effort to rise, then They will also, at one point, have mercy on you and They will also help you in this pursuit.

So, we should not leave everything to our Master. We should also make our own efforts to rise. We should make consistent efforts to rise. We should remember that everything else that we are pursuing is not permanent. We are going to have to leave all of this. So, you have to make efforts in the right direction.

Masters say this to us, "We have to do this for our own soul — for the salvation of our own soul — to rid it of this sorrow." And Masters are saying this only for your benefit. They have no vested interest in any of this. They see the suffering that we are all going through.

Day and night, we are crying out and we are suffering under the karmas when we go outwardly. And it is only when They are seeing all of this — They see our suffering — that They feel mercy and They are trying to help us to get out of this suffering.

* * *

Sant Ji used to relate this story. There was a shepherd and he used to take his flock — his sheep — to the forest. And one such day, Akbar, the emperor, had also come there.

He used to take his sheep to the forest for grazing and this was near Delhi — and about twenty-five, thirty kilometers from Delhi. And Akbar, the emperor, also had come there for hunting. And, in the forest, Akbar had momentarily got himself lost and he was feeling very thirsty and hungry.

So, being a rich emperor, all the rich people have this habit of eating from time to time. So, if they miss a meal, they feel very unbalanced or unhappy. But, poor people, when they miss a meal, it doesn't matter. They can manage it. So, rich people are not used to this kind of hunger of skipping of meals.

So, when he was feeling very hungry and thirsty, he was looking around for any house, but he could not find anything. And he finally found this shepherd.

When he came to the shepherd with his horse, he asked the shepherd if he had some water to drink and some food?

The shepherds generally carry some food with them. They tie it in a cloth and that food remains fresh. It doesn't get spoiled. So, he was carrying rice and some chutney that day.

So, the emperor asked him if he would share his food with him? And the shepherd willingly offered to share his food. He cleaned a place to sit and he got two big leaves from a tree. And then he placed that rice chutney on a leaf and he offered it. He said, "Please, eat it. I will get you some water also."

He then went to a nearby well and he got some water and gave water to the emperor. And, with this, the emperor was quite satiated and he became quite happy.

The emperor felt very happy and pleased with that shepherd and he thought, "This poor man has given me food and he's helped me. So, I should also help and give him something."

He asked the shepherd as to where he comes from? And the shepherd told him that his village was about four, five kilometers from where they were.

So, Akbar told him, "Look, I am the king of this place and my palace is in Delhi and if you ever need something, you please feel free to come to me."

The shepherd told him, "Look, I pay your taxes and I do a little bit of farming and I have these sheep whom I tend. So, that way, I don't need anything from you." He was a simple man.

And then, Akbar told him, "Never mind, I am writing this thing out for you. So, it has my signature and whenever you feel like you want something, you please come. Show this to the gatekeepers and they will definitely allow you to come in." And he said, "You keep this with you and you can show it to the gatekeeper. I am Akbar, the Emperor of Delhi."

So, when the shepherd went home that night, he related this to his wife and he said, "Today, I met one person and he called himself the 'King of Delhi'. But, what king? He didn't have food. He ate my food only!" So, he related this in his own simple ways to his wife.

When he said all this to his wife, his wife really understood and she said, "Oh, it is the great Akbar who came to you. What luck! And it is great that you have made a friend in Akbar. You should go to him. He is a very rich person and he is a great emperor. So, he'll definitely help us." So, she asked him to go and meet him.

But then, the shepherd, in his own ways, did not bother. And, that way, he continued to take the sheep everyday into the forest. But, after four or five days, his wife started insisting that he should go to meet Akbar.

So, that way, she started insisting every day. And, finally, she started quarreling with him that he should go and meet Akbar.

And he kept telling her that this Akbar is no great person. He came and he actually ate my food. So, he's not going to be of any great help."

But, finally, she kept quarreling and then he gave up. So, they finally decided that he would visit Akbar.

So, that day, she made sure that he took two, three baths and use whatever soap they had because, usually, he used to take a bath once a week. Then she packed some chiwda for him — some snacks for him — and he tied that in a cloth and he took his blanket and started walking towards Delhi.

While he was walking, he was just wondering where this Akbar would be staying? And he felt that this Akbar may be without any shelter and he'd just be sitting like that. So, while he walked on the way, he picked up from a field a bundle of hay so that he could create a shelter for Akbar.

So, that way, it was a long walk of twenty-five kilometers. And, with this stack of hay on his head and his blanket and one stick with those snacks, he was walking and he kept asking on the way where this 'Akbara' was? He wasn't able to even pronounce the name of Akbar properly. So, people would just wonder and take him very lightly but they gave him directions as to where to go.

So, in the evening, he reached the gate and, like that, he even asked the gatekeeper where this Akbar was? And that gatekeeper was quite shocked because someone calling out to the emperor by his first name? — and that without pronouncing it properly? So, he was really wondering who this character was?

Finally, he took out that note which Akbar had signed and given him and when the gatekeeper read that, he saw that this was, in fact, the letter of the emperor only. So, he told that man to wait and he said, "I will just check and I will come back."

So, the gatekeeper went up to the emperor and he said, "There is this shepherd who is standing at the gate and he's claiming to know you. And he's come with a bundle of hay and his blanket. So, do you want me to usher him in, or should I get rid of him at the gate?"

So, Akbar remembered, "This may be the same person I had met in the forest because, even there, he was quite crude and it may be the same person." So, he told the gatekeeper to usher him in. So, that gatekeeper then took him in.

Now, once he entered the gate, he saw that this was a huge palace and there were a lot of buildings and it was very beautiful and well kept. And that shepherd came straight inside into the court of Akbar. And when he walked in there with this bundle of hay on his head and this stick and blanket, he was amazed to see that Akbar was sitting on a throne of gold. He was shocked and they both kept looking at each other.

And then Akbar asked him, “Why is it that that you are carrying this bundle of hay here? What is it?”

He said, “I really thought you would be sitting under a tree or something without a roof, so I actually brought this to make some shelter for you. So then, seeing this grandeur here, I nearly threw that bundle of hay on the side.”

So, Akbar came down and he embraced this shepherd and was very happy. He thought, “Earlier also he had shared his meal with me, and today also, he has come to help me by building a shelter for me. So, he is quite a kindhearted person. And if I help such people, then he will only be able to help more people like this.”

So, he embraced that shepherd and then he made him sit next to him next to his throne. And after the court was over, Akbar had this time for his prayers. So, he took that shepherd along with him.

In that prayer hall, it was all the ministers and the great priests and the great mullahs, and all of them were praying to God.

So, this person, standing in a corner, started watching all of this and he saw that Akbar was bending down, sitting up, and again bending down, in the usual way that Muslims pray. And then he saw Akbar, finally, raise both his hands and he was praying to God. So, all this was being witnessed by this shepherd.

When the prayer came to an end, Akbar came back and the shepherd met him.

So, the shepherd inquired as to what he was doing? He said, “I saw you. You were raising your hands and speaking up. What exactly were you doing?”

Akbar told him, “I was praying to God.”

So, he asked him, “What were you praying for?”

Akbar told him, “I was praying for a good harvest for my people, that they stay happily and that they have good food and shelter. I was asking for all of this.”

So, the shepherd wondered, “I was going to ask you for something. I had come here to ask you for some help, but you are asking God for help. So, why don't you show me how to ask for help from God?”

So, Akbar started teaching him how to pray.

Now, the shepherd was illiterate. So, he could not say the full prayer — the full Muslim prayer. He learned a little bit. He learned only 'La Illah il Allah. He couldn't say the rest of it. So, he just memorized that much.

And, after that, when both of them came out, the shepherd began to leave and Akbar asked him, "What happened? You had come here to ask me for something, so please say that."

The shepherd told him, "What is the point of asking you because you are yourself asking God for all the things. So, I might as well ask God only for whatever I want."

So, after two days, when he returned, his wife was impatiently waiting for him to get all the riches back from Akbar. But, he came empty-handed after two days.

When he came back empty-handed, the wife thought maybe the carts are coming behind. So, she looked expectantly behind, thinking that there would be some other things that are coming. But, nothing of that happened.

So, finally, she asked him, "What happened? You went there."

And he said, "What is the point? He himself was asking from God Almighty. So, I thought 'what is the point of asking him?' Instead, I decided that I would only ask God Almighty. So, I learned from him how to ask directly. I also learned this, 'La Illaha illallaha'. I can say that and ask God."

So, the wife endlessly cursed him that night and she thought, "This person is so ignorant, so illiterate, he made a mess. He went there. He couldn't get anything."

And the shepherd, on the other hand, started praying that 'La Illaha illallaha' — he kept repeating it all the time. And, business as usual, he took the sheep the next day to the forest. And he kept repeating that.

He kept repeating that and, as fate would have it, the river was overflowing. And, as a result, the bank caved in. And, in the past, someone had kept these pots of treasure and they had buried these pots of treasure, which were now exposed, because the riverbank had caved in.

Now, there were thieves in the tree. They had seen this — they had observed this – but they had seen that this person was coming. So, they were sitting on the top of that tree.

Now, he went to pass his stools there in the morning, and when he was there, the voice came from this pot, "You should take us home." He noticed that this voice was coming from the pots and he said, "If you can talk, you might as well come home." So, saying that, he went about his routine.

Now, these thieves were hiding up in that tree. They were observing. And, at nighttime, they got down from the tree and they opened the pots. When they opened those pots, in the first pot they opened, they saw that there were snakes in there.

And then, they opened the second pot. They saw that there were scorpions in all of that.

So, they had thought, "This is the work of that shepherd. He has purposely done this — put snakes and scorpions inside so that we cannot take these pots. They said, "We'll teach him a lesson." So, they carried these pots to his home. They opened his terrace thatching, those tiles, and they emptied those pots into his house.

Now, when they did that, there was this sound of all jewels, coins, and all the treasures falling down. And, listening to all that sound of all these things pouring in from the terrace, the shepherd woke up and he saw that it was raining all kinds of treasure from the top. So, he woke his wife and he said, "See? I told you! Now, God is giving us as much as we want. Take as much as you want."

* * *

So, this is a story to show that, by doing Simran, that is the strength of Simran. By doing that, we get all the mercies.

So, it is with Simran, with faith in doing Simran, and with the mercy of the Master, we are able to get whatever.

Jatan karoon to ban nahi aavat,
Haar haar ab saran parra ri.
Yah bhi baat kahi main munh se,
Man se sarna kathin bhaya ri.

So, Swami Ji Maharaj says, "I have done all these sins and I've followed all these vices and, after that, I have tried but I have failed – even in my trying. And finally, I have come to You in surrender. And, I say that I am surrendering to You but surrender is a very big thing. And I am not even able to surrender properly to You. But, whatever I am, I am Yours. So, don't look at all my vices and my sins. You please have mercy on me."

Sarna lena yah bhi kahna,
Jhooth hua munh ka kahna ri.
Tumhri gati mati tumheen jaano,
Jas tas mera karo ubaari.
Main to neech nipat sanshay rat,
Lage na charnan preet karaari.
Mere rog asaadh bhare hain,

Tum bin ko as kare dava ri.
Jab chaaho jab chhin mein taaro,
Mehar daya ki mauj niraari.
Baarambaar karoon main binati,
Aur praarthna karoon tumhaari.
Tum bin aur na koi deekhe,
Tumhi ho mere rakhvaari.
Bura bura phir bura bura hoon,
Jaisa taisa aan parra ri.
Ab to laaj tumhen hai meri,
Radhasoami khevo bala ri.

Swami Ji Maharaj says, "I have come to You now. My honor is in Your hands. So, please have mercy and please take care of me."

Bura bura phir bura bura hoon,
Jaisa taisa aan parra ri.
Ab to laaj tumhen hai meri,
Radhasoami khevo bala ri.

Radhaswami.

16

Meditation Talk
06 Aug 2018 – Morning

Do Not Waste This Human Birth — At The Time Of Death The World Does Not Wait For Us, But Moves On — And We Only Have Repentance

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RISHIS AND MUNIS AND SAINTS AND MAHATMAS have called this human body, 'a body which takes one from human being to God'. In this body, we have the soul and we have God Almighty also. And the Path by which the soul will go back to God Almighty, that Path is also contained within this body.

It is with the good karmas of more than tens of millions of lives that we get the opportunity of getting this human body. And with the Grace of the Masters, we get the company of the Masters.

Saints and Masters call this, 'the door of salvation'. This is the door of salvation for getting out of the jail of the 8.4 million life forms and this ocean of life. Salvation is possible only in this life form and it is not possible in any other life form.

* * *

Sant Ji used to tell this story.

It is about a shopkeeper who was there on the bank of a river and he used to give tea and some snacks to all the passersby.

So, he used to give this tea and snacks free to all the passersby.

Now, it so happened that there was a mahatma and he had the philosopher's stone and, when he was also given free tea and snacks by this merchant, he was very pleased.

And looking at how this person was doing this seva for everybody, he told him, "I'm going to go to the Himalayas for three months and I have this philosopher's stone. So, I will allow you to keep it." So, he told him, "You keep this stone with you and you can use till I return. With this stone, you will be able to convert any iron into gold. So, you can go and purchase some iron from the market and you can convert it into gold. With that, you will be able to get a better

house and a better shop and you will be able to do more such seva for others. And when I return after three months, then I will take the stone back. So, you will have to give this stone back to me when I return."

So, after a few days, the shopkeeper went to the market. And when he checked for the price of the iron, he realized that the price had gone up by five rupees per kilogram and he felt, "There is no point purchasing this iron for a higher price. So, I will come back when the price reduces."

Again, the following month, when he went to the market, he again inquired about the price of iron and he realized that the price now had gone up by a further ten rupees per kilogram. And he felt, "This is even costlier, so I'll have to wait till the price comes down." So, from the market, he purchased other things and returned.

In the third month, he went again. Now, the price had gone up by a further two rupees per kilogram. And he assumed that the price of metals generally increased like that. So, again, he felt that it is too expensive. Now, he didn't know and realize that the cost of iron is nothing compared to the cost of gold.

So, accordingly, again he felt that it is too expensive to purchase that iron at that price, so he again purchased other things and went back.

Now, the time of return had come and the mahatma was walking back. As he walked back, he was wondering, "This person now must be having a very big mansion. He must have a lot of wealth by now."

So, when the mahatma returned and he saw that it is the same old teashop and it is the same old hutment, he inquired with this shopkeeper there and asked him for the stone.

Now, the shopkeeper returned the stone and the mahatma asked him, "Didn't you use it? Didn't you convert any iron into gold with this?"

So, the shopkeeper told him, "No, I went to the market two or three times, but every time I went, the price of iron was only becoming more expensive. And that's why I didn't buy the iron. I was hoping that the price would come down."

Now, the mahatma felt really sad at the plight of this person and he wanted to help, so he asked him to get some iron which was there — if he had any piece of iron.

So, to tie his hut down to the ground, he had this small rod of iron and he brought that and the Mahatma converted that into gold. And he explained to him, "See? Now this is gold. Now, see what price this will fetch you and what was the price of that metal when you had bought it for the tent?"

* * *

So, we are like that shopkeeper. God has given us a priceless gift of this human body and, in this human body, He has also given us the benefit of Naam. He has given us the company of the Masters Who have given us Naam. And with that Naam, we can cleanse our mind, which has millions of earlier lives' karmas and it is impure because of that.

So, with the Naam we have the opportunity of cleansing our mind and getting salvation in this life. But, instead of doing that, we are wasting our time in all the small, worldly matters and we are wasting this priceless opportunity.

And the result of all of this is that, at the time of death, the world does not wait for us and moves on. And we only have repentance.

* * *

So, the time is good and we should make the most of it. Let us close our eyes and sit for meditation.

17

Meditation Talk
06 Aug 2018 – Afternoon

The Story Of Brahmanand Ji — If We Have True Love For The Master, He Definitely Listens To Us And He Opens The Tenth Door For Us

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BRAHMANAND JI WAS A GREAT SAINT from Pushkar in Rajasthan. It has been heard that he was a stationmaster and he had been initiated by a Master and he would do a lot of meditation. He had a strong love and affection for his Master — and very strong pangs of separation from his Master. And whenever he was free, in his free time, he would sit for meditation.

In those days, there were people who would attend to the train stations. There was a stationmaster and he would have an attendant or a peon. And this peon, it was his responsibility to ring the bell and keep the cleanliness, etc. The stationmaster would attend to all the other duties of the station.

Once the train was about one hour late and Brahmanand Ji thought, "Why waste that time? If I just sit around, then somebody will come and keep talking and wasting time. Instead, I will sit for about forty-five minutes of meditation."

So, he told the attendant that he would sit in his room and, once the train was about to come, then he should inform Brahmanand Ji because those travelers had to be given tickets and all that had to be accounted for. So, all that work is also there. He told the attendant to inform him and then he sat inside the room and latched the door and sat for meditation.

He planned to sit for forty-five minutes. But he had great love and affection and when he sat for the meditation, he got into a trance there and, in that trance of meditation, he sat nearly for two hours.

When he came out of the meditation, it was nearly past two hours and he was quite apprehensive that the train must've come and gone. And people would've traveled and just boarded the train. If they get caught somewhere, then he may lose his job for not having given them tickets.

So, he came out of the room and called his attendant and he asked his attendant whether the train had left?

The attendant told him, “Yes, it is more than one hour since the train has left.”

So, he then asked the attendant, “Who rung the bell? Who gave the tickets? What happened? People just boarded like that?”

The attendant said, “No, I saw you ringing the bell for the train. You distributed the tickets and you’ve collected the money also. I saw all that.”

So, he went inside to see and he looked at the register. The register had been properly maintained and, in fact, tickets had been given. He saw in his drawer the money was also there. So, he was quite shocked with all this.

Then he realized that, while he was doing his meditation, it must have been his Master Who had come and done all of this. And his faith got further re-affirmed. And, thereafter, he felt, “Let the Master only work like this and I will do the meditation.”

Thereafter, he was completely engrossed in meditation and he became a great Saint. He has written more than five hundred Banis of great love and affection for the Master.

* * *

The Master is not far away. He is very much within. And if we have true love and affection for Him, then He definitely listens to us and He opens the Tenth Door for us.

So, what the Masters have told us — that we should sit for meditation for two and a half to three hours every day – we should make it a point to sit like that.

* * *

The atmosphere is nice and quiet and we should make the most of it. Let us close our eyes and sit for meditation.

18

SATSANG
06 Aug 2018 – Afternoon

If The 'Guru' Is Blind And The Disciple Is Also Blind, Both Of Them Drown In Their Ignorance

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The paathi sings a Bani by Sant Kabir Sahib...

Guru mila naa sish milaa,
Laalach khela daav,
Guru mila naa sish milaa,
Laalach khela daav,
Dou bude dhaar mein,
Chadi paathar ki naav.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib has written various Banis to clear our illusions and the delusion that we have. He came into this world about six hundred and fifty years ago at a place called Varanasi. He wrote various Banis to clear the delusions.

During that period, the people were doing all kinds of rituals and they were all believing only in these rituals. So, in that time, Kabir Sahib came to clear their minds and talk about the greatness of the Masters, the greatness of Naam, the greatness of spirituality, about going within — the truth.

And also, He spoke about false gurus. He spoke about how people are if they do not have a guru. And He brought out all this reality in front of people without fearing the orthodox thinking of all these rituals, which people had in their minds.

* * *

I stayed during my childhood in Banares — Varanasi. And I observed that people have this thinking that up to around sixty years of age, they do all kinds of things. They eat non-vegetarian food and indulge in everything. And when they are sixty and beyond sixty, they decide to become gurumukhs. And then, they go to Varanasi for that.

So, after doing all of this, at the age of sixty or beyond, they would go and take a dip in the Ganges. And there, on the banks of the Ganges, there are a lot of these 'gurus' who have their

stalls and their desks out there. And these people go and take some mantra from them and they say that now they have become gurumukhs. So, they take this mantra.

Now, thereafter, they do not eat non-vegetarian food and they do not take intoxicants but, for them, this is what they believe making a guru is. So, any brahmin for them is the guru for them and that mantra is what they take from any brahmin there.

* * *

Kabir Sahib, of course, came six hundred and fifty years back and He tried to explain to all these people about the reality. So, Kabir Sahib says, "People make 'gurus' just like that. They have no clue about the truth and reality. They are, actually, making a boat of stone and trying to cross the river."

So, Kabir Sahib says, "This is how it is. The disciple doesn't know about the 'master' and the 'master' doesn't know about the disciple — and both of them make a boat of stone and try to cross the river. And both of them drown in the river in this ignorance.

Ja ka guru hai andharaa,
Chela nipat nirandh,
Ja ka guru hai andharaa,
Chela nipat nirandh,
Andhe andhaa teliyaa,
Dou koop paranth.

Kabir Sahib says, "The 'guru' here is blind and the disciple is also blind, and both of them drown in their ignorance." And the Masters also say, "The water you drink, you should properly filter it. And, likewise, whenever you make a Master, you should understand and study the Master first before you make him a Master. And, likewise, the Master also should study the disciple. And, only then, when the Master has truth behind him and the disciple has that devotion, only then they will be successful."

Like for teachers, there is a difference in the teachings of that teacher. For a primary school, there is a different teacher. For a secondary higher school education, there is a different teacher. Likewise, there are professors and lecturers. But, of course, we call all of them 'masters'. But there is a difference in the level of knowledge that they possess and what they are able to dispense to their students.

So, like that, people make gurus. The completely ignorant people are not bothered. They just go and make the first guru they see, like the examples I gave. And, therein, there are people who look for that person with the saffron clothes who is going from place to place asking for alms. So, they make him a guru.

Then, there are more learned people who look for yogis or munis and they look to make them their masters.

And then, there are the Masters Who do not go out and do a lot of outward communications, like in television, or radio, and all that. They go about Their Teachings at Their own ashrams or whichever places They decide to go. And the people who come to Them are people having past impressions.

Masters say, "With the tens of millions of lives, the karmas — the good karmas of so many lives — we get a human body. And, with the Grace of God Almighty, we get the company of the Masters."

So, God Almighty decides whom He is going to have come back to Him. And then, He gets them in the company of the Masters.

So, therefore, Masters know that it is God Almighty Who is doing all of this and They are content with the disciples that come to Them. They don't go for publicity wanting all kinds of unwanted people there as Their disciples.

Jaanatha bukhaa nahi,
Bukhi kiyaa nahi gaun,
Jaanatha bukhaa nahi,
Bukhi kiyaa nahi gaun,
Andhe ko andha milaa,
Raah bathavei kaun.

Kabir Sahib says, "For a person who doesn't know the truth — he has just read about spirituality or a little bit here and there but who has not actually practiced it — he is a blind person. And a disciple going to him is also a blind person. So, where two blind persons meet, they are most likely to fall into a ditch."

Kabir Sahib has said this six hundred and fifty years back and, today also, Masters say the same thing. So, all the Masters have the same message that is to be given because all Masters have come on the same Path. It is the path of Shabd on which They have transcended from plane to plane and met God Almighty and it is that same Path on which all of them have come and what they all talk about.

There are so many scriptures. There are eighteen scriptures*. All of those scriptures talk about a certain path and deity and a certain practice. All of them talk about the greatness of their own deity. And, likewise, there are so many doctrines. There are so many practices and holy pursuits. All of them have their own biases and they all talk about the greatness of their own bias.

** eighteen canonical Puranas*

Kabir poore guru binaa,
Poora sishya na hoy,
Kabir poore guru binaa,
Poora sishya na hoy,
Guru lobhi sishy laalachee,
Dooni daabun hoy.

Kabir Sahib says, "The masters who are not on this path, there is no truth in those masters. They are greedy. The disciples who come to them are also greedy. The disciples go to their masters hoping to get various riches or various material pursuits that they have — to fulfill those.

So, for this way, both of them are drawn by greed and that is of no use.

* * *

Sant Ji used to relate this story. There was this person who wanted to be a guru. So, he bought a six-acre land parcel and he made an ashram there but there was no disciple who came to him. So, he decided to go out and make some disciple.

He went out looking for a disciple and he met this person.

Now, there are several people who are middle-aged people, probably having three or four children at home and unemployed, lazy people who don't want to do anything. And these people, after they are frustrated in their midlife, they decide to take up sannyasa. So, one such person was there and this guru met that person.

So, this person was in pursuit of a guru. He wanted to become a sannyasi. And, from the other side, walking four or five kilometers, there was that guru who was looking for a disciple.

When this person saw that guru coming towards him with all long hair and having all these maalaas of beads, he bowed down to him.

He bowed down to this guru and this guru looked at him and he gave him ashirwad and he blessed him and he asked him what he was looking for.

That person told him, "Look, I am a family person, but I'm frustrated with a family life. There is nothing in it and I want to become a sannyasi."

So, the guru said he was more than welcome so he immediately told him, "I have this ashram, and there, it will be good for you and you can come there, work a little bit, and you will be able to follow your pursuit."

So, they both returned to that guru's ashram. And there, that guru told him, "Okay, you can eat and rest today. And from tomorrow, you do all these things." And then, the guru explained to him what all he had to do. He had to clean this place, water that thing, and he gave him lots of chores to do. He explained everything.

Then, they had lunch and that day was a free day. So, after dinner that person kept thinking, "If I do so many things at home, maybe I would have no problems at home." So, at 4:00 AM he ran away.

So, there in Punjabi, there is a saying, "In the night, there is a disciple, but in the daytime, he is alone." So, it's like this. That disciple ran away in the early morning.

If we look for gurus and gurus look for disciples this way, then nothing happens.

* * *

So, that way, for a disciple, he has obeisance, he has devotion for his Master, and he has the pangs of separation from God Almighty and he wants to go within. When he meets a true Master, then he will be successful on his Path. And the Master has also got a successful disciple.

On the other hand, even if the Master is a true Master but the disciple is all outwardly drawn and his love and affection is in all the outwardly matters, even then it is difficult to get success on the Path for that disciple.

Poora satguru naa milaa,
Suni adhuree seekh,
Poora satguru naa milaa,
Suni adhuree seekh,
Swang jathi ka pahir ke,
Ghar ghar mangai bheekh.

If the masters are not perfect, then what happens is, the disciples who go to such masters, they are made to wear saffron clothes. They are made to have all these outward appearances. Now, this has become a business.

In Varanasi also, if you go and see, there are these places called math, and the heads of these maths are called mahants. So, all these people have on all saffron clothes and they are made to go and collect alms from various people.

So, that way, these maths have about one hundred, one hundred twenty sadhus. These sadhus are the same kind of people, like I explained — people who are otherwise jobless or people who are frustrated with their families and who are lazy. Such people end up as these sadhus in these maths.

And then, in the morning, these sadhus are asked to go and collect alms. They are given four bags — two on each shoulder. And they are told to go into the villages and collect alms and collect all kinds of food, grains, and such other things. And if they do not get those filled and come back empty-handed, then they are not given any food.

So, these people go from house to house and they collect various things like lentils, or rice, wheat, and flour, and oil, and all these kind of things in these different bags. And these maths have big basements. And there, when they bring these bags, they remove the material from these bags. So, if there is rice, they put it with the rice. Dal is mixed with other dal. And, that way, these maths collect all of these different food grains and flour, etc. And, after that, they are given meals for lunch and then they take rest. And, in the evening, they do exercise.

Now, these people have no clue about devotion and about spirituality and they just waste their whole life doing this. So, that way, in ignorance, they do these pursuits and they waste their whole life because they have got the wrong gurus.

Guru guru mein bedh hai,
Guru guru mein bhaav,
Guru guru mein bedh hai,
Guru guru mein bhaav
Soyee guru nith bandiye,
Jo sabhadh bathave daav.

Kabir Sahib says, "There is a lot of difference between one guru and the other guru. So, you should search for a guru — a true Master — Who has the knowledge of the Shabd. And then, you follow His Teachings and go within."

Even Somanath Baba Ji did pranayamas for fifteen years. And he had a lot of mystical powers as a result of his practice. But, there was no peace. And he looked for a true Master after that and he went about the Himalayas for nearly five to six years. And, eventually, he came to Beas where he met Sawan Singh Ji Maharaj and he got initiated by Him.

Where we have true devotion for God Almighty and we really aspire to meet Him, then God Almighty Himself creates the Path for such disciples to go and meet the true Masters.

Wherever they are people with such past impressions, God Almighty definitely creates a path for such people to meet a living Master. And Whoever are the living Masters during that time, They bring such disciples under Their fold.

So, this Path has been created by God Almighty and He sees such people with past impressions and He sends the Masters to fetch such people.

Kanfookha guru hadh ka,

Behadh ka guru aur,
Kanfookha guru hadh ka,
Behadh ka guru aur
Behad ka guru jab milai,
Tab lahai tikaana taur.

Kabir Sahib says, "There are so-called 'gurus'. And these peopl just blow wind in the ear. And by blowing that wind, they say that you have got your salvation." And that is it. That is their practice. They just do that and then they may give some mantra for repetition. But this is what these people think about salvation and getting free from this world.

It is only people who have past impressions. It is only such people who go to a true Master. And there, they understand the Teachings of the true Master and then they follow the Path of that Master.

All the other disciplines — all the other gurus — are all within the realm of Kal. And all of those paths will only keep you within this realm of Kal. It is only the true Masters Who talk about going beyond the compound of Kal.

Then there are others who follow the gunas — that is, Brahma, Vishnu, Mahesh — and they give the mantras or the teachings of these deities. And then, they say, "If you do their practice, then you will either go to heaven, or you will go to Vaikuntha, or Kailash where these deities are supposed to be.

So, it is only with God's Mercy and Grace that a person with past impressions is drawn to a true Master. And then he understands the Teachings of the true Master and he follows the Path.

Guru kiyaa hai deh ka,
Satguru cheenhaa naahi,
Guru kiyaa hai deh ka,
Satguru cheenhaa naahi,
Bhavsagar ke jaal mein,
Fir fir gothaa khaahi.

He says, "Those who are not able to discern between a true guru and a false guru, such people who follow all of these outward gurus, for them, how will they get their salvation and how will they get out of the cycle of life and death?"

These gurus are greedy. They are materialistic and they like to increase the number of disciples who are coming to them so that it can increase their wealth. And because they are dominated by greed, the disciples who are coming to them also are dominated by greed. And, this way, they will not get salvation.

Ja guru the bram naa mitai,
Branthi na jiv ki jaay,
Ja guru the bram naa mitai,
Branthi na jiv ki jaay,
Guru tho aisa chaahiye,
Devai sabhadh lakhaay.

He says, "You will not be able to get your salvation till you go to a Master who is able to rid you of this duality, Who teaches you about the truth and about Shabd, and Who talks and explains to you the greatness of Shabd."

A true Master is One Who will be able to clear your duality. He will be able to clear your doubts. And through Satsangs — His Satsangs — we understand the reality and we are able to clear our doubts. So, that is how a true Master is.

So, Masters write these Banis and, in different ways in Their Banis, They try to explain the truth and reality because, most often, people are misled. They have been given this precious opportunity — this human life — and that is completely wasted in those wrong pursuits.

Bandhe ko bandha milai,
Chutai kaun upaay.
Bandhe ko bandha milai,
Chutai kaun upaay.
Kar sevaa nirbandh ki,
Pal mein leth chuday.

Kabir Sahib gives an example where the so-called 'master' is himself in shackles. He is himself tied down. How is he going to get the other person, his disciple, free? So, if that untrue master is himself tied down with his own lust, anger, ego, attachment, and he has greed and wants to collect wealth, such a person is himself under shackles. So, how is he going to free us and get us out of all of this?

So, Kabir Sahib says, "If you search for a Master Who is free from all of this — He is not in any shackles and he has crossed the realm of Kal — when you go to Him, He will be able to free you also from all of this."

Jhoote guru ke pachch ko,
Tajath na keejai baar,
Jhoote guru ke pachch ko,
Tajath na keejai baar,
Dwaar na pavai sabhadh ka,
Jhatake baarambaar.

Kabir Sahib says, "You should not waste any time leaving or getting rid of such untrue gurus and you should spend time in the pursuit of searching for a true Master Who will give you the knowledge of the Path."

* * *

When I was around sixteen years of age, I also felt inclined to pursue spirituality — to move towards godliness and towards spirituality. And I also feared old age and I used to see suffering. So, all of that got me inclined towards spirituality.

And when I came to Mumbai, I met a guru and he used to do the worship of Durga. He also told me how to do those rituals of doing the puja on Mondays and reading that japa of Durga. And also, he gave me the 'Onkar' mantra, which I was to recite. So, these are the things that he also put me on — these same practices that he was doing.

So, I followed it very devotedly. Day and night, I used to do that 'Onkar' japa. I would repeat the 'Onkar' mantra that was given to me and I used to do the devotion of Durga.

Now, because you do something like this also with a true heart — and you do that devotedly — you may benefit on the path for that limited activity.

So, after about two years, I had some mystical powers. Whatever I would say would actually become true. I was able to develop that. But, finally, I got Satsang.

Once, when I was passing by Worli, I came across this billboard of Satsang that was written there and I sat for that Satsang. It was played on a tape recorder. And just listening to that Satsang that day, all my doubts, all my queries, which I had about spirituality, all of those were addressed in one single Satsang that day. And I became sure that this is the only and correct path for going back to God Almighty and, that way, I used to then attend Satsangs every day.

So, every day, I would listen to the Satsang. This was for about one and a half months. And, after I listened to the Satsang in the evenings, the whole day after that I would keep thinking about what the Master said. And I used to keep pondering on that and thinking about it and internalizing all of that which was said. And that influence was so strong that I started seeing Somanath Baba Ji everywhere. I had not met Him till then. But yet, I had such strong pangs of separation from Him that wherever I looked I would see Somanath Baba Ji.

And then, the pangs of separation were so strong that I left that job and, overnight, I came to Bangalore. I took an address from a satsangi as Baba Ji was staying in Bangalore then.

So, when I met Baba Ji for the first time, I bowed down to His feet. I had such a high level of these pangs of separation from Him that I lost complete consciousness of what I was doing. I

just bowed down there for some time. He was trying to get me up — to stand — but I did not realize. Only after five minutes, I realized that I was bowing down like this. I had not got up.

And then, He asked me what I wanted to do — whether I would be taking Darshan and going back or whether I wanted to stay?

So, I told him that I wanted to stay for a few days.

The point of telling you this is that it is God Almighty Who brings us on the Path. He made this all happen. And then I stayed there for six months. And it was the Grace of the Master on me. His one look made me completely forget about all my attachment about my family and about wanting to go back and all the attachment and maya that was there. All of that was completely decimated by Him — by His one look. That was His Grace — my Master's Grace — on me.

For fourteen years I was there in the ashram — in Bangalore and in Betta. So, I used to do seva there and I used to do meditation there in the Betta Ashram. So, for the fourteen years I was there, I had no thought of going back to my family or going back to work or doing anything like that.

Since then, I have never felt thereafter that I have a village from where I've come or that I have family members there. All that attachment was completely removed by my Master by that one look.

Kabir guru ko gam nahi,
Paahan diya bathaay,
Kabir guru ko gam nahi,
Paahan diya bathaay,
Sish shodhe bin seiyaa,
Paar na pahunchai jay.

Kabir Sahib says, "Such disciples who go to these gurus are put to different practices. Someone preaches the worship of deities. Someone preaches the worship of trees. Someone preaches rocks and mountains." And Kabir Sahib says, "Wherever your desire is, you will be drawn by that desire at the time of death." So, at the time of death, they go towards all of those things that they have been devoted to.

Even mountains are living. Those who do devotion of mountains or hills, they take that form after death because the desire draws them there. And for so many thousands of years, one will be a mountain and he will withstand all kinds of heat, rain, and all of that. He will have to suffer.

Even mountains and hills have lives and they come up from the earth. There is a time when they grow. And there is a time when they are fully manifested in their full form. And then, when they die, the mountains start breaking down.

* * *

In Uttar Pradesh, there is the Vindyachal range of mountains. The Vindyachal once grew. While it was growing, it grew so big that it stopped the sunrays from coming down. And, on one side, there was complete darkness, and on the other side, there was light. So, it grew to an extent where even Brahma and Mahesh and all of them came together as they also thought of how this has to be stopped because that became a big problem for everyone.

So, all the gods and goddesses came together and they went to Brahma, Vishnu, and Mahesh. But even Brahma, Vishnu, and Mahesh said that, "We cannot help because this Vindyachal is a big tapasvi. He has done a lot of austerities and he is not going to listen to us. So, he will only listen to Agastya Rishi. And only if Agastya Rishi goes and tells him, then he will do what he says."

So, three hundred and thirty million gods and goddesses and Brahma, Vishnu, Mahesh, all went to Agastya Rishi and they prayed to him to address this issue because they said, "Vindyachal has become so big that, on one side, there is complete darkness and we are not able to grow any food and do anything. So, please help us."

So, Agastya Rishi agreed to help and he said, "If it is for the greater good, then I will do it."

He came to Vindyachal and when he reached there, Vindyachal bent forward to bow down to Agastya Rishi.

And, when he bent down, Agastya Rishi told him, "Look, if you're so big, I will not be able to cross over because I want to go to the south. And I won't be able to come back if you grow to your own height."

So, Vindyachal Mountain bowed down and Agastya Rishi told him, "I will be going down to the south, so you remain bent till I come back."

To which Vindyachal Mountain agreed and he remained bowed down only. And then, Agastya Rishi never went back to the north. He resided then thereafter in the south only.

There is a temple there called 'Vindyachal' and there are lots of devotees who go there and pray to Vindyachal.

* * *

So, that way, when a disciple goes to a master — an untrue guru — and the guru puts him in all of these other devotions, where he does devotion of a tree or a stone or a deity like that then, after death, that devotee has to go down into those forms which he has been devoted to. And, as a result, he has gone from a much higher life form to a much lower life form.\

Kabir guru ko gam nahi,
Paahan diya bathaay,
Kabir guru ko gam nahi,
Paahan diya bathaay,
Sish shodhe bin seiyaa,
Paar na pahunchai jay.

Radhaswami.

19

Meditation Talk
07 Aug 2018 – Morning

The Story Of Bullah Sahib And Gulal Singh

IN THE LINEAGE OF PALTU SAHIB, Bullah Sahib was a great Saint, a great Master. He was a great Saint in Uttar Pradesh and He used to do farming.

And the landlord there was called Gulal Singh. People didn't know He was a great Master but He was a fully attained Master.

Once, there were guests at Bullah Sahib's house and the custom there was that the ladies do not serve the food — they cook the food and they are in Purdah. And it is the male members of the house who serve the food.

His wife told him, "I will cook the food but you will have to come to serve it. So, it is better if you can take a holiday today from your farming and stay at home and serve and take care of the guests."

So, he went to ask for a holiday from his landlord, Gulal Singh. And He told him, "I have guests at home and I wanted to take care of them. So, it would be good if you could give me a leave today."

But it was monsoon time and it had rained and the land was very fertile. So, Gulal Singh told Bullah Sahib, "You don't know this much — that the land will get dry if we do not sow the seeds today. So, you take the bullocks and go and sow the seeds today."

So, he could not help it. He had to take the bullocks and He was tilling the land. And, while He was doing it, it became lunchtime. It was actually time to serve the guests.

His wife was wondering, "He was to take a holiday and come but at least He should now come for serving the food."

So, since it was lunchtime and He was supposed to be serving food at home, what He did was that He sat in the midst of the land — between two parts of land there was this higher ground. He sat there and He sat for meditation. And, in His subtle form, He went home to serve food.

So, Gulal Singh, in the meanwhile, was wondering whether Bullah Sahib had actually gone for farming or whether he had taken a holiday. So, to make sure, he took his horse and he went to his farm. And, when he reached there, he saw that half the farm, Bullah Sahib had worked on it, but he was sitting on the side. And Gulal Singh thought, "He is probably sleeping." So, Gulal Singh got angry, thinking, "Since I did not let give leave to this person, he is sleeping during his working time."

So, he tied his horse and he went there and he kicked Bullah Sahib and Bullah Sahib fell forward.

So, during that time, Bullah Sahib was actually serving food at home. And when Gulal Singh kicked Him, when He fell forward, Bullah Sahib was actually serving curd at home.

And, when he kicked him, Bullah Sahib, instead of dropping the curd at home, He dropped it on His body in the field. And when Gulal Singh saw that, he thought, "I kicked him. Where did all this curd come from?"

So, he asked Bullah Sahib, "Where did this curd come from here? There was no curd when I kicked you."

Bullah Sahib explained to him, "I was supposed to be at home to serve my guests and since you didn't give me leave, I had to sit here. So, I sat for meditation and, in my meditation, I went home and I was serving food. And I had almost served everything. I was just serving curd when you came and you kicked me here. So, instead of dropping the curd at home, I dropped it in the field here."

So, Gulal Singh realized that Bullah Sahib was a great Master and he begged for forgiveness and, in that field only, he was initiated by Bullah Sahib.

Gulal Singh had a huge land parcel. He gave away that land parcel to his children, but left about ten acres of that land for the ashram of Bullah Sahib. And there, Bullah Sahib was the Master and, in that ashram, Gulal Singh did his seva and he was a disciple of Bullah Sahib.

So, Gulal Singh then did a lot of seva of Bullah Sahib. He did not see that he was of a higher caste than Bullah Sahib. But he did a lot of seva and he did a lot of meditation also. And, eventually, after Bullah Sahib, it was Gulal Singh Who continued as a Master in the ashram.

So, it is the same lineage in which Paltu Sahib is there. So, after Gulal Singh, it was Bhikha Sahib. After Bhikha Sahib, it was Gobind Sahib and Gobind Sahib was the Master of Paltu Sahib.

So, that way, the Masters, day and night, did Their meditation. And despite being in families, their love and attention and affection was at the feet of their Master. And they did their meditation and went with it.

So, Masters also stay in families and They do Their practices and They do Their meditation despite being in Their families. So, the Sant Mat is a path that can be followed while you are within your families.

Even Somanath Baba Ji, after he got initiated by Sawan Singh Ji Maharaj, Sawan Singh Ji Maharaj told him, "Now, like you were doing earlier as a yogi — you were going and collecting alms from people — now, you should not continue doing that. You should get established and you should earn your own livelihood."

So, he did a lot of hard work and, with the money he earned, he purchased the land for an ashram and, then throughout the ashram, there are sevadars. You have to take care of the sevadars — all their clothing, soap, water, oil, all of that. So, that also becomes a large family. That is also a grahasth ashram.

So, Sant Mat is a path of grahasth ashram — it is to do our devotion to God Almighty while being very much within our families. It is a great mistake for us to think that just because we have children or we have families that it is not possible for us to spend that time doing our meditation and focusing that love and affection on our Master and that it is only for recluse people.

So, Sant Mat is a path where everyone can do it and it can be done when you are very much living within your families.

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So, the time is very good and quiet and it's a good time for you to close your eyes and sit for meditation.

20

Meditation Talk
07 Aug 2018 – Afternoon

Before We Are Born, Our Pralabdh Karmas Are Already Set Up For Us And These Fate Deeds Are Written On Our Palm And On Our Forehead

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KAL HAS MADE DEEDS, karmas, as the essence of this creation. So, everyone, as he incurs these karmas, as he does these karmas, he has to then take a future life and redeem the karma that he has done in this life. It is because of this give-and-take that the 8.4 million lifecycles in this ocean of life are working. If there is no redemption of these karmas, then those cycles will not work.

There are three types of karmas. The Kriyaman karmas are the karmas that we do throughout our life — from the time that we are born, till the time we die. Whatever karmas or deeds that we are doing, these are called Kriyaman karmas.

Another set of karmas are the Sanchit karmas. So, out of the deeds that we have done in a lifetime, a number of these deeds are stored by Kal or Maya and there is a full store of all of these karmas from all our previous births. So, these karmas are stored like a bank balance in the Brahm, and whenever a life is given to us, a human life is given to us, some part of the karmas are taken out of these Sanchit karmas and they are applied to our future life.

Then, the third type are the Pralabdh karmas. Pralabdh karmas are our fate deeds. These are the deeds that, again, we have incurred in our previous births. And as previous human beings, we would have incurred some of these karmas. Seventy-five percent of those karmas are applied. Those deeds are applied for the current life and about twenty-five percent are taken out of the stored Sanchit karmas. And, together, that becomes our fate deeds and that is how our life is set up on the basis of those Pralabdh karmas.

So, Masters say that, first, the fate deeds are decided, and on the basis of the fate deeds, the body is then made. Before we are born, we have these fate deeds already set out for us and these fate deeds are written on our palm and on our forehead.

But freedom has been given in the human form to do good karmas and get salvation to get out of the cycle of life and death while in the human form.

And there is also a possibility of doing bad karmas and going down into the lower forms of life of the 8.4 million life forms.

That is why Masters say, "Whatever is written in your fate, in your Pralabdh karmas, that is your destiny and it is going to definitely happen — whether you like it or you don't like it."

So, if we do our devotion, those karmas will again reflect later, but the Pralabdh karmas, or our fate deeds, will definitely show an effect in this life.

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If we see the example of King Harishchandra — he was a great King. And he served with great honor and he was very fair and he did everything right during his tenure as a king. But he still had to suffer later on in his life because of his karmas.

Then, again, there was a King Nirab and he used to donate a thousand cows every day. Brahmins had told him, "After you die, there is a river there everyone has to cross — the Vaitarani River, the river of filth. If you donate cows, these cows will help you to cross that river and you will not be bitten by snakes and scorpions that are there in that river."

So, every day, being a simple person and because this was told to him, he had been donating cows and, each day, he would donate nearly a thousand cows. So, that way, tens of millions of cows have been donated by him.

And, every day, when he would donate these cows, again, someone would have to collect a fresh stock of a thousand cows for the next day's donation.

Now, it so happened that he donated these thousand cows to a brahmin and one of those cows, somehow in the night, happen to venture out and was again collected and it came in the next group of cows that were to be donated the next day.

So, on the following day, when the king donated those thousand cows to another brahmin, the brahmin who had received the donation the previous day found out that one of the cows was missing and he started searching for that cow. And they traced that cow into the group of cows which had already been donated to the next brahmin the following day.

So, what happened the following day was that both the brahmins came and each one claimed that that particular cow had been donated to him.

They first tried to sort this out with the ministers, but the brahmins did not listen. Finally, they came to the king.

The king, making an offer to the first brahmin, said, "I will give you a hundred other cows. You can forgo that one cow that has strayed away."

But, he refused. That brahmin said, "Nothing doing. That is a cow, which you have donated. Why should I allow that cow to go? So, I don't want a hundred cows, I just want that cow back."

So, the king nodded, and then he suggested to the other brahmin, "Why don't you take a hundred cows and leave that one cow which had come by mistake into this herd?"

So, the other brahmin also refused. And, that way, the argument kept on continuing and both of the brahmins were arguing and they were putting forth their arguments before the king.

Now, the king happened to treat all the brahmins as gods because brahmins were of the highest caste and they were respected. So, as each brahmin put forth his argument, the king nodded in a humble way towards that brahmin's argument. And, like that, both the brahmins kept arguing and the king kept nodding to both of them because neither of them was agreeing to let go.

Finally, both the brahmins got angry with the king and they cursed the king. And they said, "You are nodding just like that and you don't mean what you are nodding. So, now we curse you to be a chameleon who will change his colors."

So, despite making so many donations of so many millions of cows, that king had to be born as a chameleon in a nearby well.

Later, it was Lord Rama, when he came, who blessed that chameleon and brought him back into his normal form.

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So, therefore, our fate deeds determine all of this and how things are going to evolve. We cannot avoid these fate deeds.

When we do our meditation, we are able to redeem our Kriyaman karmas — the karmas that we are incurring in this current life. But it is difficult to redeem the Pralabdh karmas because our body and our lifespan is all set on those karmas.

However, when we do our meditation regularly then, with the Grace of the Master, many ~~a~~ times those karmas are reduced to a very large extent and what was to become a very big suffering gets reduced to a very small suffering on our body.

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So, the atmosphere is quiet now and we should make the most of it. We should close our eyes and sit for meditation.

21

SATSANG
07 Aug 2018 – Afternoon

The Company Of Saints Is Like Going In A Perfume Shop — Even If You Do Not Spray Perfume On Yourself, The Aroma Of That Perfume Is Overpowering

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The paathi is singing from the Bani of Sant Kabir Sahib...

Sangat se sukh upajai,
Kusangat se dukh joye,
Sangat se sukh upajai,
Kusangat se dukh joye,
Kahe kabir taha jaayiye,
Saadhu sangh jaha hoye.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked about the importance of good company. From the time that a child is born, he needs company.

When a child is born, right from the birth to death, he is in need of company. When he is born, initially, his parents — his mother and his father — teach him. They are his company and they teach him how to eat, stand up, and walk.

And, as he grows, he then goes to schools. He has teachers there who are there to help him to learn. And as he meets more and more friends — friends of his age — then he gets those impressions from the friends and he gets his knowledge and impressions from them.

The person also needs proper company and guidance for him to understand the importance of this human life. That is why Saints and Masters say, "You should go in the company of Saints and Masters because They are forever devoted and lost in the love and affection of God Almighty. And, when you go in Their company, then you will also get those impressions and those teachings."

Now, instead, if one gets in the company of gamblers or people who are addicted — and even if a person is not in the habit of gambling or in the habit of taking intoxicants — gradually, those impressions prevail on him also.

So, Kabir Sahib says, "A very important opportunity has been given to you. So, you should go and seek the company of Masters. When you go in the company of the Saints and Masters, you will come to know about the importance of why you have been given this human body and what you are supposed to be doing in this human form.

Sangat keeje sant ki,
Jin ka poora man,
Sangat keeje sant ki,
Jin ka poora man,
Anthole hi deth hai,
Naam sareekha dhaan.

He says, "Which is the company that is of the highest order? It is the company of the Saints and Masters." Because, when you go in the company of the Masters, They give you the priceless gift of Naam. They do not look at it in any material form. They are not expecting anything from you and They have given this priceless gift to you for free.

There are various types of donations one can make. One can give donations of cows or he can give a donation of land parcels or he can give donations of money. But, for all these kinds of donations, the receiver is not going to get free or get out of this cycle of life and death. It is the priceless gift and donation of Naam that is the only thing that will get him salvation.

This priceless gift of Naam gets us free from the cycle of life and death and it takes us back to God Almighty. And this priceless gift you can only get from true Saints and Masters. Therefore, Kabir Sahib says, "It is Their company which is of the highest order."

So, it is important for us to understand what is Naam. "Naam," Guru Nanak Ji says, "is the creator of the sky, the mountain, these three worlds, and everything that we see around us." This Naam has emanated from God Almighty and It has come down through all of these planes. And It has come down making all these creations. All these three worlds that we know of are created by Naam. And It has come down from Sach Khand and, coming down through all of these planes, It is resonating at the Eye Center.

So, this Naam — or this Sound Current — is resonating at the Eye Center and It is given by the Saints and Masters.

Kabir sangat saadh ki,
Hare aur ki byaadi,
Kabir sangat saadh ki,
Hare aur ki byaadi,
Sangat buri asaadh ki,
Aato pahar upaadhi.

He says, “We go to the Masters. We go to the Saints. And why do we go to them? We go to them because we have the biggest of our ailments, which is that of being born and dying.” So, we are constantly in the cycle of life and death. And this is the greatest ailment that we are suffering from.

So, to get ourselves rid of this ailment, we go to the Saints and Masters.

To get rid of this sorrow and to get rid of this ailment, we go to the Saints and Masters and it is only with Their Grace that we are able to get rid of this.

* * *

There is an example. In the state of Orissa, there were about fifteen, twenty sadhus and they were all traveling together. So, they would go from place to place and they would rest for the evening or night outside, on the outskirts of a village or a proper field or something. And then, move on like that.

So, they had to go to Jagannath Puri, which is a place of worship. They would travel ten, twelve kilometers a day and then rest in the evening by a temple or an orchard or a field. They would cook their food, collect some means from the villages, and then travel the next day.

So, about ten, twelve kilometers before Jagannath Puri, when they reached there, they saw there was this beautiful palatial house or mansion and they believed, they felt, that it would belong to some stately person or some very rich person. So, they settled there for that evening.

When they settled down there, that mansion actually belonged to one of the richer prostitutes of that area. Now, this was not known to those people. Otherwise, they wouldn't have gone there. And when they settled there and started making their food preparations and all of that, she noticed and thought, “All these mahatmas and sadhus have come to my place. And surely, they will not be knowing where they have come. So, anyway, let us not try to clear their doubt. We’ll just let them be as they are.”

So, she offered them the food and all the ingredients that they wanted and she requested them to stay there for a few days. She said, “It is good you are all here and I will feel very pleased if you can stay for a few more days.” And she would listen to all their bhajans and singing and all that.

So, they also felt, “This lady is a very pious lady and it would be good if we stay here.”

When they were there, she would also mix with them and she would also sing the bhajans with them and she would also be very repentant about all the deeds that she had been doing. She felt, “These great sadhus are so pure and I have done so many bad deeds.” So, that repentance was there within her.

So, after three days, when they were wanting to leave, she requested that they stay for two more days. And, since the facilities were very good and they were getting all the good quality food and there was plenty of water and all the other facilities, they decided to stay and extend their stay by two more days. And that bhajan and all of that remembrance of God Almighty continued while they were there.

So, in those five days that she spent with all of these sadhus, she herself got transformed and she repented for all the deeds that she had done. And she felt, "I have amassed so much wealth by doing all these deeds and by completely forgetting God Almighty." So, what she did was, she went to her locker and she took out all the wealth that she had collected — the gold, jewelry, and silver and gold coins, and all of that — and she put it in a big vessel and gave it to the sadhus. And she asked them to make her a devotee also.

So then, the sadhus asked her as to what was her profession and what was her occupation? And then she told them the truth — that for generations, she had been a prostitute and she had been indulging in all of these activities with all the stately people and she had amassed all this wealth over generations, continuing with her. And she told them, "In your company, my eyes have opened and, therefore, I want to give all of this wealth away to you. So, please accept it because, if I go and give it to the temple myself, then they may not accept it."

So, the sadhus told her, "We are pleased with all your selfless service. So, what we should do now is that you have all this melted — all of this jewelry, gold, and all these precious stones, you have all of this melted — and we will make a crown for Jagannath Puri, the idol there. And then, you accompany us and we will go and, with your own hands, you place this crown on Jagannath Puri. And, while you're making this crown — it will take maybe two or three more days — we will stay here and we'll continue. And then, once it is ready, you can accompany us and we will place this crown on the deity."

So, she called those craftsmen, all the goldsmiths were summoned to her house, and there they made a crown out of all the gold and jewelry and silverware that she had. With that, they made a beautiful crown.

And then, the sadhus told her, "You have a bath and let us go — and you place the crown with your own hands on Jagannath Ji."

So, they carried the crown and she accompanied them and then, singing bhajans, they proceeded towards Jagannath Puri. That was still about ten, twelve kilometers from there. So, they crossed about ten kilometers.

They stopped that night at a temple and they again, in the morning, got ready, and had a bath and everything, and then they proceeded towards Jagannath Puri.

And there, they entered the temple and she placed the crown with her own hands on Jagannath Ji — the idol there in the temple. And, thereafter, she continued to be in the company of those sadhus.

The point of telling you this is — that is the influence of sadhus and mahatmas on us.

* * *

So, it is important. Company and influence are very important. And when we go in the company of the Masters, that has a very positive influence on us.

So, Kabir Sahib says, "You should go in the company of Saints and Masters because They are perpetually in the devotion of God Almighty and that impression — that influence — is then carried on to us. And this great ailment that we are suffering from, which is that of life and death, they save us from this ailment."

Kabir sangat saadh ki,
Jau ki bhoosi khaay,
Kabir sangat saadh ki,
Jau ki bhoosi khaay,
Kheer khaand bhojan mile,
Saakat sang na jaay.

Kabir Sahib says, "You should always be in the company of the Masters, and even if you do not get a **roti** of wheat but you get a roti of husk, even then you should continue to stay in Their company."

When we go there in the company of the Masters, we may not get the best of foods, which we are drawn to by our taste buds. But, because of Their Darshan, because of Their company, and because of Their Parshad that we eat, that brings about a lot of transformation within us.

* * *

I was in Baba Somanath Ji's ashram for several years and this reminds me of the hardships that people faced.

There was so much seva — it was very, very backbreaking seva that was there. And the food was also not what one would expect. It was the muddas, which were there in the night. The next day there were rotis made out of those muddas. And, again, the vegetable, which was there, that was also of the previous day, so again, the next day, we would continue with the same vegetable. And then, we were given buttermilk.

Now, a lot of milk was there in the ashram. So, when they made curd out of it, they waited a long time for having it fermented so that more butter would come. And, as a result, the leftover

buttermilk was so sour that it was extremely difficult to drink it. But we had to go through all of that hardship.

Now, that is, of course, an ashram but, nevertheless, these were things one would face there while doing that seva and being there.

Those rotis were so hard to eat that we had to dip them in water or tea, and only then, we could bite them. So, that was so difficult.

Now, when I think back and I look back at all of those days, I feel that it is only sheer Grace of the Master that we endured through all of that. Otherwise, following our taste buds, we would not have been able to stay beyond one day in that place.

In the Bangalore ashram, that ashram was receiving water for the fields from the sewage that would come from the city and from the industries around that city. So, it was highly acidic water and sewage water that used to come. And that water would go into the fields for farming.

Now, because there were so many nutrients in that sewage water, the grass would grow very fast in that water. And, often, that grass would then block the sewage. And then that water would stop coming.

So, periodically, we had to go and remove that grass from there and remove all the sludge and remove all that dirt. Only then the water would start flowing. And it was so acidic that, as soon as you entered the water, the hands and legs would become completely white.

It was extremely difficult to do that seva and we used to do it right from morning to night. We used to do that, removing the grass, removing that sludge, and cleaning that sewage. And this we would do very, very regularly.

Now, again, looking back, it was the sheer Grace of the Master and His test of all of us to do the seva. Otherwise, it would be impossible to enter into that water. The drain was about fourteen to fifteen feet deep and there were so many mosquitoes in that drainage, it was impossible to work there.

Even in the nearby villages, the small infants, babies, who were dead, they would throw them in this sewage. When we were cleaning, we used too often come across these small babies, which would come in the sewage. So, we would remove them, we would dig a grave for them, and then bury those babies.

So, that was the kind of seva that was there. But, again, it was His Grace that not a single person would fall sick doing this.

And then, from the ashram, they would send food to us. Now, the sewage water would stink so much that even if we had a bath the whole day, we would still be stinking of that smell. And

when the food would come, we would just wash our hands in the same sewage water only. And those people would carry one pot of water. So, from that one pot of water we would put a little bit of water on our hand. That was the only clean water we would have. And then, we would start eating with the same hands.

In those days, all of us were young and we used to feel very hungry, so we felt like eating despite all of this. So, thinking of that, my hair stands up today also. And the thing is that it is the Master only Who makes us and gives us the strength to do all of this.

Bernard was also there, and with him there were Christopher, Paul, Graham, all of them were there. About fourteen foreigners would be there. And, for six months, they would also stay in the ashram. And then, for six months, they would go back to their respective countries. But they would also do all of this seva there.

* * *

Therefore, if we go in the company of the Masters and then we follow our taste buds and we follow our other luxuries that we are used to, if we pursue those, then we will deprive ourselves of the benefits that the Saints give us.

So, Kabir Sahib says, "Go and stay with the Saints, even if you do not get good food and even if there is a roti which is of husk and not of wheat, even then you should be willing to stay in the company of the Saints and Masters.

Kabir sangat saadh ki,
Jyon gandhi ka baas,
Kabir sangat saadh ki,
Jyon gandhi ka baas,
Jo kachu gandhi de nahi,
Thou bhi baas subaas.

Kabir Sahib explains what the company of Saints and Masters is like. That, when you go in Their company, it is like going in a perfume shop. And even if you do not spray a perfume on yourself, the aroma of that perfume is overpowering there. That is how the Saints are and that is how the company of Saints is.

When you go in the company of the Masters, you may go with a desire or you may go without any desire, either way, you will still gain in the company of the Saints.

Saints look at everyone equally. For them, there is no friend; there is no enemy. There is no high class, low class. There is no such distinction. Everyone is equal.

So, when we go in the company of the Masters, we may go with certain aspirations, desires, or we may go without that.

Now, what you gain from the Masters is according to the vessel that you carry there. So, that vessel is your feeling, your obeisance, your devotion there. That is the vessel you are taking and you will get according to that.

So, how do we clean that vessel when we are there? It is only with Simran. Simran will do the cleansing. It will cleanse your mind and it will make it receptive. So, when you go in the company of the Saints, you should do your Simran.

Riddhi siddhi mango nahi,
Mangau tum pai yeh,
Riddhi siddhi mango nahi,
Mangau tum pai yeh,
Nis din darsan saadh ka,
Kah kabir mohi dey.

Kabir Sahib says, "When I go to a Master or a Saint, I do not ask for any mystical powers. I only ask for the company of the Saints. I only ask for the company of the Masters so that I can move fast on this spiritual Path."

We should not ask for mystical powers because mystical powers on the spiritual Path are deceptions of Maya. And whatever hard work that we do by collecting that wealth of our spirituality is wasted on these mystical powers.

So, those who indulge in these mystical powers die a very ordinary death because they have wasted all their power on their spirituality in the use of such mystical powers.

It is like we earn ten million rupees through our livelihood, throughout our life, and then we simply give this away to everybody. Then, after that, we will be left with nothing.

So, Kabir Sahib says, "When I come to you, as a Saint or a Master, I am not asking for any mystical powers. I am only asking You to give me Your company."

Kabir sangan saadh ki,
Nisfal kadhi na hoy,
Kabir sangan saadh ki,
Nisfal kadhi na hoy,
Hosi chandan baasanaa,
Neem na kahasee khoy.

Kabir Sahib says, "The time spent in the company of Masters will never get wasted. It will always rub off on you. It is like the Malayagiri mountain range where you have srigandhan,

which is sandalwood. So, that tree has this beautiful fragrance of sandalwood from each leaf and the whole tree has that smell.

The fragrance of that sandalwood is so strong and it comes from all the leaves and all the entire tree that, even if there is a different tree — a neem tree or a babul tree next to it — even that catches some of that fragrance. So, when you cut that neem tree also, it will smell like sandalwood only.

So, when we go in the company of the Saints, in Their presence, it helps redeem a lot of our karmas. And we do not realize that. We do not see that redemption of our karmas actually happening. But, when we see that transformation is coming about within us, and when we go within, we will realize that this has been the Grace of Their company.

Kabir sangat saadh ki,
Nit prati keeje jaay,
Kabir sangat saadh ki,
Nit prati keeje jaay,
Durmathi door bahavasee,
Desi sumati batay.

Kabir Sahib says, "As much as possible, go in the company of the Masters and you will be able to get a transformation." There, in the company of the Masters, we see people who are addicted to drinking; they leave their addiction. People who are thieves; they leave stealing. People who are dacoits; they leave their burglaries. So, that way, you see a lot of transformation happening when you go in the company of the Masters.

When we go in Their company, our vices slowly are removed and we bring about the virtues with Their company. And we develop the motivation to go on this spiritual Path and we become more devoted.

Mathura bhavae dwarika,
Bhavae jaa jagannath,
Mathura bhavae dwarika,
Bhavae jaa jagannath,
Saadh sangat hari bhajan bin,
Kachu na aave haath.

Kabir Sahib says, "People believe in going to pilgrimages to wash off their sins and get salvation." So, He says, "Whatever you do, whenever you go do these pilgrimages, that will, at best, wash the dirt or filth off your body, but none of these pilgrimages will be able to wash off the sins that are built up on your mind."

So, whether you go to Dwarka or Haridwar or Prayag or Jagannath Puri, or any such pilgrimage where people go, it is of no use for getting salvation. You will only get it in the company of the Masters.

The dirt of the karmas that we have built up on our mind for millions of our previous births, all of that is on the mind. And that is not going to go away or get washed away in these pilgrimages. It will only be reduced by the sweet words of the Saints and the Masters.

So, therefore, the Masters say, "There is no better pilgrimage than going to a Satsang of a Master or a Saint, or listening to the discourse of a Master or a Saint, because that Satsang or that discourse is where your mind is getting purified. And that is the biggest of the pilgrimages.

* * *

Once, Guru Nanak Ji went to Kashi and there, on the riverbanks of the Ganges in the early morning, it was only time for brahmins to go and have a bath and make their offerings. So, Guru Nanak Ji went there. As of Mahatma, He was also allowed to make His offerings.

So, all of them, as the sun rose started making the offering of water to the sun god and to the sun. So, Guru Nanak Ji asked them what they were doing?

They said, "We are offering the pure water of the Ganges to the sun."

So, what He did was, He looked the other way around, that is, towards the west and he started offering water towards the west with his back to the sun. And all of these people looked at Him and they were quite surprised by what He was trying to do.

So, one of them and asked Him, "Exactly what are you trying to do?"

He said, "Look, my village is about two hundred and fifty kilometers on this side and I have planted sugarcane. So, I am offering water so that it goes into my field."

So, that brahmin asked Him, "Are you crazy, or what? How do you think this water you are offering is going to go two hundred and fifty kilometers?"

Then, He told that brahmin, "If it can't go for two hundred and fifty kilometers, you are offering it to the sun. So, how do you think it's going to reach there?"

So, all of them felt very embarrassed with that.

Sadh sangat anthar pade,
Yeh math kabahu na hoy,
Sadh sangat anthar pade,
Yeh math kabahu na hoy,

Kahe kabir tih lok mein,
Sukhi na dekha koy.

So, Kabir Sahib prays to God Almighty and says, "Let it never happen that I lose faith in the Saints and Masters, or I develop some ill feelings towards the Saints and Masters, or I have any kind of animosity towards the Saints and Masters."

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And this I have actually seen happening with Somanath Baba Ji also – that there were a couple of people who developed that animosity there. And they had to suffer a lot.

I know of this person who was in Bangalore and he was a great devotee. He used to, in fact, be early in all of the devotions and he would always be there. But, it so happened that one of his sons died in an accident and he, somehow, developed a kind of an animosity as a result towards Somanath Baba Ji. He said various things and he stopped doing Satsangs. He stopped coming and, in my seeing only, I saw that, after that, he had a lot of suffering that he had to undergo.

So, Kabir Sahib prays to God Almighty and says, "Please, do not let my mind deceive me at any point and develop any kind of ill feelings, or that I lose my faith in my Master. So, please help me. Save me from that."

Kabir kalah ru kalpana,
Satsangat se jaay,
Kabir kalah ru kalpana,
Satsangat se jaay,
Dukh vaase bhaaga firai,
Sukh mein rahe samaay.

Kabir Sahib says, "The difficulties we face as a result of our karmas, those also are reduced in the company of the Masters. With the company of the Masters, these will gradually be reduced and we will also develop happiness.

Kabir kalah ru kalpana,
Satsangat se jaay,
Kabir kalah ru kalpana,
Satsangat se jaay,
Dukh vaase bhaaga fire,
Sukh mein rahe samay.

Radhaswami.

22

Meditation Talk
08 Aug 2018 – Morning

Satsang And Meditation Are The Nutrients Of Our Soul

SANT JI WOULD OFTEN SAY this, "Leave a hundred things and go and attend the Satsang. And leave a thousand things and sit for meditation." Because this is the true work for which God Almighty has given us this body.

All the other things that we are doing, we do for others. Whether it is nurturing of our children, it is for the children. Whether it is working in employment or farming or for a business, it is for that particular occupation or service or business. So, all of the things that we are engaged in is all work being done for others.

So, what is the work that we are really doing for ourselves for which we have been sent into this world?

Satsang and meditation are the nutrients of our soul.

Sant Ji used to often say, "Like we give food to the body, it is very important for us to give food and water for the soul."

So, the Satsang that we listen to is the water that we are giving to the soul and the Bhajan Simran that we are doing is the food that we are giving to the soul. When we give this food and water — the Satsang and Bhajan Simran — to the soul, the soul becomes stronger and the mind becomes weaker.

On the contrary, when we do our outward things, then the mind becomes stronger and the soul is becoming weaker. So, it is very important for us to give proper food and water to the soul.

It is very important for us to listen to Satsang every day and sit for meditation and do our Simran Dhyan Bhajan every day. Whenever we work out a schedule for the day, we should always prioritize our meditation and keep that first on the schedule and complete our meditation. And, only then, get on with the other duties.

We do the opposite. We usually give time for every other thing and then, if we have some spare time, we give it for meditation or Simran. And we often forget our Simran and meditation.

Now, when we do like this, mind becomes stronger, and then it takes us away from all of this.

As to why we do not do our meditation and we do not listen to Satsang regularly, it is because we do not have faith — adequate faith — in it. We do not have that much love and affection for our Master and for our Bhajan Simran. We are manifested completely outside. So, we are identifying ourselves with everything outside. We have complete faith in what we see outside and we have our full love and affection for everything that we are doing outside. And that is why we are not able to sit and do that meditation regularly and listen to Satsang regularly.

When we make it a habit of sitting regularly for our meditation and we make it a habit to listen to Satsang every day, then slowly, our mind will become weaker and we will be able to spend more time doing our meditation. And we will start enjoying that meditation more.

So, we should make it a part of our schedule, our daily schedule, and we should prioritize our Bhajan Simran and keep that as the first thing in the schedule. By doing that, our love and affection will grow towards our Master and towards Naam and meditation. And we will start, more and more, enjoying it and doing it.

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So, the atmosphere is very quiet and nice and we should make the most of this. We should close our eyes and sit for our meditation.

23

Meditation Talk
08 Aug 2018 – Afternoon

No talk was given at this time

24

SATSANG
08 Aug 2018 – Afternoon

You Have To Use Your Varnatmak Naam — Your Simran — So That You Can Focus And Get Connected To Dhunatmak Naam Within

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The paathi is singing from the Bani of Swami Ji Maharaj...

Naam nirnay karoo bhai,
Dudha bidhi bhed batlai.
Naam nirnay karoo bhai,
Dudha bidhi bhed batlai.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has explained about Naam — as to various types of Naams that are there — and the secret of Naam. His Bani is in Hindi and it is very straightforward and very easy to follow and understand.

Saligram Ji has made it possible in this Bani to understand it and made it very simple for understanding. So, He has emphasized on this simplicity so that all those reading the Bani can understand and follow it easily.

Varn dhunaatmak gaaon,
Douka bhed darsaaoon.
Varn kahu chaahu kahu akshar,
Jo bola jaaye rasna kar.

Swami Ji Maharaj explains, "There are two types of Naams. One is the Varnatmak Naam, which is the Naam that one can read, write, or speak. So, that is Varnatmak Naam.

The other Naam is the Dhunatmak Naam. The Dhunatmak Naam — or the Sound Current — is resonating at the Eye Center and this Dhunatmak Naam is not mentioned in any of the scriptures. It is not written and one cannot read it. One cannot speak it. It is the Sound Current, which comes from God Almighty, and It resonates at the Eye Center.

It is resonating at the Eye Center and one can see it with the faculties of the soul — the soul has the faculties of seeing and listening to it.

Likhan aur parrhan mein aaya,
Use varnaatmak gaaya.
Lakhaayak hai yahi dhun ka,
Bina guru phal nahi kinka.

He says, "The Varnatmak Naam, which is written and which can be read and spoken, is there in the scriptures. It is mentioned in the holy books. But, the Dhunatmak Naam, which is at the Eye Center, we can only attain that or manifest that with the Grace of the Master.

In the Varnatmak Naam, there will be nearly 10,000 million different mantras and different naams that can be given. And with the chanting of these naams or these mantras, one can get mystical powers and other powers as well. But one cannot get salvation from this ocean of life.

With a lot of austerity and a lot of practice, great rishis and munis have gone to the Thousand-Petaled Lotus within. That is, they have gone up to Brahm at the maximum, and they have not been able to go beyond that with these mantras.

So, these great mahatmas have gone up to that Thousand-Petaled Lotus, but most of the other munis or sadhus, most of the other rishis, have only gone up to the heavens — that is, Vaikuntha or Swargh. And they have felt that that is the summit of those mantras or the highest that they can rise.

Those who have gone up to the Sahasdal Kamal, that is the eighth plane, that is the plane from which Maya and Kal had created these three worlds. So, when these mahatmas have gone up to that Thousand-Petaled Lotus, they can see the three worlds from there. And they believe that that is the salvation — that that is the maximum that the soul can go up to.

There are nearly 330 million gods and goddesses. And when one chants the mantras of one or more of these gods and goddesses, he is able to go and get those mystical powers or rise up to heaven, at best.

Milen guru naam dhun bhedi,
Surat dhun dhuni sang bedhi.
Ekta naam aur naami,
Karaaven jo mile swaami.

So, one in ten million people will be able to do the practice of following the Teachings of a True Master. And he will be able to manifest the Dhunatmak Sound Current within him.

The Dhunatmak Naam, or the Sound Current that comes from God Almighty, comes down from plane to plane. It is interconnected. It comes down and resonates at the Eye Center. And the soul goes back to God Almighty riding on this Sound Current.

All these Sound Currents are connected and They take the soul back to God Almighty. And the reality of these Sound Currents and how They are connected and how one goes through these Sound Currents back to God Almighty, only a True Master is able to explain.

This Path of going back to God Almighty has been created by God Almighty and it is as old as this Creation.

When the 8.4 million life forms were made, the human being had this Path already created within. This Path was created and set by God Almighty Himself. It is not created by any particular Mahatma or a Saint.

It is on this same Path that the Masters have gone back to God Almighty with the Grace of Their Masters. And it is this Path that They explain to us here.

So, without a True Master, we will not know the truth of this Sound Current.

Naam varnaatmatk gaaya,
Naami dhunaatmak paaya.
Varn se surat man maanjo,
Bahuri chaarrh gagan dhun saadho.

He says, "With the help of the Varnatmak Naam, one is able to cleanse the mind. And, with the help of that Varnatmak Naam and after cleansing the mind, one is able to go within."

Today, the mind has become impure because of its habit of going outward. And it is continuously going outside and it is always remembering everything outside.

So, the Masters give us the Simran of the Five Holy Names. And by the repetition of these Five Holy Names, we are able to cut that habit of the mind going outward and forever being in the memory of all the outside things.

And the other thing that the Masters give us is the contemplation of the Form of the Master because, within, when we are always thinking, we are also visualizing everything outside us. So, with the help of the contemplation of the Master and the Simran — both done together — we are able to cut off from that outside pull and we are able to go within.

Today, the mind has become manifested in the outward material world that we see around us. So, it has manifested in that form.

Now, in order to get the mind out of that manifestation of this materiality, it is important to use something, or a tool, which is able to cut it from this materiality — which is drawn from this materiality. That is why the Varnatmak Naam is used.

So, by use of the Varnatmak Naam — that is the Five Holy Names of Simran, which are given to you — we are able to cut off from this outside engagement and this outside manifestation. With the help of this Simran, we are able to get the focus of the mind from the outside world to within. And, by the repetition of the words — the Holy Words, the Simran — we are able to cleanse the mind. And once the mind is sufficiently cleansed, it is able to rise. It is able to leave the nine doors and come to the Tenth Door.

Within, the Masters have connected the soul to the Sound Current. So, the Sound Current automatically manifests when we go within.

The Masters give us the repetition of the Names of the Lords of the planes, which are above the plane of the eyes. And these Lords have never incarnated in this world and They are very pure and sublime. When we repeat Their Holy Names, then the mind also becomes pure.

Swami Ji Maharaj has explained in this Bani that the use of the Simran, or the course of Simran, is for us to collect all our attention of the soul and come to the Eye Center — to leave the nine doors and come to the Tenth door.

Once we have focused our attention at the Tenth Door, the Radiant Form of the Master is manifested within. Then the course of Simran is over.

After that, whenever we want to go within, we simply have to think of the Master and the Master appears before us and the Sound Current starts resonating. So, we are able to go within only with the Darshan of the Master and listening to the Sound Current.

We have this faculty of tongue and our intellect only as long as we have not crossed the Tenth Door. Once we have crossed the Tenth Door, the intellect is no longer there with us and neither is the sense of talking with the tongue. So, there is no question of any repetition or use of the intellect.

So, after that, it is only the Form of the Master Who has been manifested by us. And then, He gets us connected to the Sound Current.

Dhuni dhun ek kar jaano,
Surat se shabd pahichaano.
Shabd aur surat bhaye eka,
Naam dhunaatmak dekha.

So, Swami Ji Maharaj says, "By doing Simran, we are able to collect our scattered thoughts and focus the mind and the attention of the soul and go within. And when we come to the Tenth Door there, with the Grace of the Master, the Sound Current is manifested." Only when we have manifested the Sound Current within do we know of the greatness of that Sound Current.

The Naam that we have to repeat — the Simran that we have to do — is used for collecting our scattered thoughts. It is necessary to use a material thing to control another material thing. So, the material thing today is that our thoughts are scattered outside, and we need some other material thing to cut that. So, that is why the Simran is given to us.

Once we have been able to attain that collection of all of our thoughts and attention at the Eye Center and go within, then we do not any longer need that Simran. We will be able to manifest the Sound Current within.

Guru bin aur bina karni,
Mile kas kaho yah rahni.
Chaah anuraag jis hoi,
Bhaag barr gurumukhi soi.

Swami Ji Maharaj says, "This is possible when one has a True Master and when the True Master has a disciple who pays that obeisance, who has the pangs of separation with God Almighty, and who makes that effort to cut out from all the worldly thoughts and go within.

On the other hand, if the disciples are all outwardly drawn and they have a lot of desires, which constantly draw them outside, they will not be able to collect their thoughts and focus within. So, they will not be able to get success, despite having a True Master.

A good disciple will listen to the sayings of the Master — the Teachings of the Master. And then, he will do the practice of what the Master has told him to do. Then, he will be successful with the Grace of the Master.

Sant Mat is not a path of talking. It is a path of practice. So, only those who actually practice it will be successful on this Path.

In a family, we see that maybe one or two are true aspirants for the spiritual Path and they take initiation and they do their practice. But then, they insist for all the other family members to also get initiated. And the other family members, out of their love or affection for these people — or respect — they get initiated. But they have no inclination whatsoever to move ahead on this spiritual Path and they are completely lost in their old worldly pursuits, desires, taking care of their families, children, and their work, and all of these things. And they do not pay any attention to the Teachings of the Master.

Every second, time is passing. And time is very important. Each breath that we are taking is more important than all the three worlds and we are losing those very precious breaths by the second. And, when the time of death comes, what is left with us is only repentance.

We spend our whole life in our pursuits – for our work, our business, or our families, all our relationships. And all of that takes up our full lifetime. And, when the time of death comes, we see that all of these things, one by one, are leaving us and nothing is going along with us. Then, we have a lot of repentance.

All these things belong to Kal and Maya and none of these things are going to go with us. We have come into this world empty-handed and we are going to go out of this world again empty-handed.

Now, we all know this. But yet, we get deluded in this by Kal and Maya. All these material things that we get are according to our Pralabdh karmas, or our fate deeds. And they are there for the time that our fate deeds are set out for us. And we will have to leave all of these — just like our fathers, grandfathers, forefathers; all of them have left all of their things behind for us. Like that, we will also have to leave all these things we behind for others.

Whatever occupation you may have or livelihood that you are doing, you should continue that. But, once you have got a True Master, then you should remember that all these things you should do as a duty towards your Master — because you know the reality.

Otherwise, you will be, again, subject to that delusion and, again, there will be repentance.

Those who do not have Masters do not know the reality. For them, whatever they are doing is reality and they are doing their regular pursuits, taking care of their occupations, families, and doing everything, building their wealth, materiality, all of that, and they don't have a Master. For them, this is reality.

But, for you, you have a Master. The Master has explained from His Satsangs — when you have heard His Satsangs for so many years and decades — these are the Teachings of the Master — and you know the reality.

Now, despite knowing that reality, if you go doing the same things like those people who don't have any Masters, you focus completely in the outward world, just like them, there is no difference between what you are doing and what they are doing.

So, as a satsangi, you should remember that whatever you are doing here for your outward worldly things, you should do this as a duty. You should know that this is not permanent. This is something that does not belong to you and you should have your love and affection at the feet of the Master. And you should carry out what He has taught you and what He has told you to do.

By doing so, this life will also be happy for you. You will be able to pass this life happily because His Grace will also be on you and, at the time of death also, He will come to take your soul. And He will also keep you at a place where you will be happy after this also.

Naam naami dou gaay,
Abhedi bhed samjaaya.
Guru ki mauj mein sab kuchh,
Jise chaahen karen gurumukhi.

So, Swami Ji Maharaj has said, "Whatever I had to tell you about Naam and the naami — the devotee — I have explained to you. Now, I will tell you that the Master is the be-all and He decides what is to be done. And it is completely in the hands of the Master to decide who is going to do His devotion and who is not going to do His devotion." But, if we are making that effort to go within and we are trying, then the Master is seeing that. He is within us. And then he definitely helps us.

Guru mukh hoye tan dan se,
Kare fir preeth niz man se.
Lage tab jaay sun dhun se,
Gaaye tab teen gun tan se.

He says, "When you do your Simran, then you are cutting off your karmas. You are making yourself purer by which you are developing greater love and affection for your Master. And it is this very love and affection that you have for your Master which is going to, ultimately, cut off all your past deeds and make you fit for going within. And once you have gone within, when you have manifested the Radiant Form of the Master within, thereafter, it is the Master Who will take you.

Varn dhun bhedh dou baranaa,
Baach aur lakshya in kahanaa.
Vaach varnatmak jaano,
Lakshy dhun dhuni pahichaano.

Swami Ji Maharaj says, "I have explained to you the differences between the Varnatmak and the Dhunatmak Naam. The Varnatmak Naam is what is written and what can be read and chanted."

So, the mantras and all the other naams that are there, where we can repeat or we can read or write them, those are all the Varnatmak Naams. And the objective of the Varnatmak Naam is to take you towards your objective of the Dhunatmak Naam. It is to take your attention towards the Dhunatmak Naam. It is from the attention of the soul that you have to use your Varnatmak Naam so that you can focus and get connected to Dhunatmak Naam within.

Varn mein bhekh jag bhoola,

Marm dhun sant koyee tola
Varn jap jap pache bekhee,
Mile kuch phal nahi nekhi.

He says, "All the great munis and all the other sadhus and all the other outside practitioners have all been following and chasing the Varnatmak Naam. They have been doing very difficult austerities throughout their lives. And, ultimately, they have not been able to get that desired output by doing this effort. It is like digging a mountain and then finally getting a small rat inside." So, that is the effort that they have put in to manifest from the Varnatmak Naams.

So, till we get a True Master Who knows about the Dhunatmak Naam and Who tells us the secret of that Dhunatmak Naam, we just pursue this Varnatmak Naam and spend our whole life in it.

Kabir Sahib's Master, at a physical level, was Ramanand Ji and he used to do the practice of Varnatmak Naam.

Now, what he used to do was a mansik puja. When he would do the deity worship within, he would visualize the forms of the deities. And then he would, in his mind, be doing all the offerings – doing the puja, making all of the offerings in his mind only. So, as he sat, he would close his eyes and do his entire puja by closing his eyes and-imagining all of this inside.

Now, Kabir Sahib got his initiation from Ramanand Ji. But Kabir Sahib was a Muslim and He was from a lower caste. So, therefore, Ramanand Ji did not want Him to come in the ashram, as all the stately and the rich brahmins and all the other people would take offense to it. So, he had told Kabir, "You will be outside in the garden only and you will not enter the ashram."

Kabir Sahib was only about seven to eight years old.

Ramanand Ji had told Kabir Sahib, "You should wait outside in the garden and don't come inside the ashram and, when I go at 5:00 AM, I will take a dip in the Ganges and come back. Then I will do my puja and I will give you darshan."

So, that way, he went into his hut, closed the door, locked it from the inside, and then he sat for puja.

Now, his puja was performed when he would close his eyes and then he would start doing the offerings to the deities.

So, he had Ram and he had Lakshman, then he would give them a bath in his mind. He would apply sandalwood in his mind. Then he would adorn them with ornaments. And he would then he would put the crowns on their heads in his mind. All this he would be doing in his mind only.

So, one day, it happened that he did all this and he, in the process of doing it, forgot to garland Ram before putting the crown on. So, he put the crown on, then he remembered, "I have to put a garland around him."

Now, he was holding that garland, wondering what to do, because now the garland was small and it was not going around the crown. So, in his mind only, he was holding on to the garland, wondering whether it would be right to take out the crown because, for a deity, taking out the crown is not correct. So, he was just wondering what to do and how to overcome this and put the garland on.

So, Kabir Sahib, who was about seven years old, was outside. He was able to visualize everything in his own mind.

So, he came to the door because he saw that his Master was quite stuck in this process. And, from outside, he shouted, "Master, don't worry. It's very simple. Just open the knot of that garland and then tie it."

So, Ramanand Ji heard this and he did that. He was shocked, thinking, "Who is this person who is outside who can't know what I'm thinking? I mean, he knows exactly what I'm thinking and he is telling me a solution. So, who is this great person outside?"

So, after he did that, he unlocked the door and saw outside that it was Kabir who was standing there. So, he bowed down to Kabir because he came to know that Kabir was not an ordinary person.

He bowed down to Kabir Sahib and then he told Him, "Please, give me salvation."

So, Kabir Sahib initiated him there and he gave him the Path of Surat Shabd Yoga and He gave him the Naam.

But, Ramanand Ji, on the outside world level, he was the guru of Kabir. And he said, "Okay, we'll keep this a secret because I have so many followers. Otherwise, they will make my life very difficult." Because Kabir Sahib was a Muslim and Ramanand was a brahmin. So, a brahmin going to a Muslim and getting initiated was very difficult and would be highly objectionable in those days.

Bhedh dhun ka nahee paayaa,
Naam fal haath nahi aaaya
Jape nith sahas aur laakhaa,
Khule nahi nekh un aankhaa.

Swami Ji Maharaj says, "Till you get the true knowledge of the Dhunatmak Naam, if you do the Varnatmak Naam outwardly and you pray for several things, it is of no use."

So, many people do these outward Varnatmak practices and they desire for several things.

So like this, some people have, as one of the practices, to write 'Ram' on a piece of paper and they write it about one crore times — that is 10 million times — and throw it in the Ganges. They write it and they keep throwing it in the Ganges.

So, that way, you will not achieve anything because you are not purifying your mind. You are just simply writing it on a paper and throwing it in the water.

So, therefore, by doing all these outward things and without the knowledge of true Naam, the Naam is not effective and there is no use in doing it also.

Timar sansaar nahi jaave,
Moh madh kaam bharmaave
Dhuni dhun bhedh nahi cheenah,
Surat aur shabdh nahi leenha.

Till we get the True Master Who tells us about the truth of Dhunatmak Naam, we are not able to follow that Varnatmak Naam and we are not able to go within and dispel the darkness that is within us. That is only possible when we are taught by a True Master because, outwardly, there are many 'masters' who give varnatmak naams. And there is no use of following those if one is not able to dispel that darkness within.

Once we go within — we manifest the jyoti within — then everything within becomes illuminated and it becomes bright and the darkness, which is there, is completely dispelled.

Milaa nahi guru dhun bedhi,
Lakhaave dhun mite khedhi
Kaal ne buddhi un chhedhee,
Muft nar deh un de di.

He says, "Without having met a True Master, Who knows about the Dhunatmak Naam, many people follow all the outward 'masters' and they have no knowledge of the Dhunatmak Naam. These people then waste their precious lives in those pursuits."

Many people believe that getting mystical powers by doing meditation is the ultimate objective and is the ultimate aim or goal. But, in Sant Mat, there is no importance given to any mystical power because it is very clear that these mystical powers are the manifestations of Maya — they are the illusions of Maya — and they impede the progress of going within.

Our objective as a follower on this Path is to go back to God Almighty, to meet God Almighty.

Daya kar sant gohraaven,
Zara nahi chitt mein laaven

Paanch dhun bhed batlaaven,
Surat ki raah dikhlaaven.

So, Masters give us the initiation and They give us the Five Holy Names. And They give us the Five Shabds, which are there within. It is through these Shabds, which are interconnected, that we go back to God Almighty. So, that is the Teaching that the True Masters give us.

Surat le gagan charrhvaaven,
Pind mein saar batlaaven.
Charrhe brahmand tab parkhe,
Sahasdal madhya kuchh nirkhe.

Masters preach this Path — Sant Mat — and They explain the planes from which each of these Shabds emanates and how These are all interconnected. But, nobody listens to the Masters. Nobody believes the Masters.

No one is willing to go within. They are all wanting to do all their pursuits outwardly. So, nobody follows that and nobody makes an effort to go within.

Surat le gagan charrhvaaven,
Pind mein saar batlaaven.
Charrhe brahmand tab parkhe,
Sahasdal madhya kuchh nirkhe.

Masters give us Their experience of all of these planes in this physical body itself. The entire Creation of God Almighty — all the sixteen planes — are contained within this body. And all these higher planes are in those three inches of your forehead above your Eye Center. So, right up to Anaami, it is all contained within that space.

When we go within, the distance one sees is humongous. It is light years of distance that the soul travels when it goes within. It is light years of travel within, but all that is such a unique Creation that it is all contained within this very body.

So, Masters show us the entire secret of this Creation — all of God Almighty's Creation — in this very body. And They don't ask us to go outside of this body.

Bank charrh tirkuti dhaave,
Sunn das dwaar gati paave.
Mahaasun jaaye harkhaani,
Bhanvar mein ja suni baani.
Amar pad mool ja dekha,
Been dhun ka mila lekha.
Alakh aur agam bhi pekha,

Naam ka mool ab dekha.
Kahoon kya khol radhasoami,
Sain yah samajh parmaani.

Swami Ji Maharaj says, "The soul goes within, from the astral to the causal, from Bank Nal to the Brahmand, from Par Brahm to Bhanwar Gupha, and then, Sach Khand-Sat Lok, and Alak, Agam, and Anaami. And the description of Anaami is beyond anything that can be described.

So, that is the True Home of the souls. The souls have not come from Brahm. They have come from Anaami.

Alakh aur agam bhi pekha,
Naam ka mool ab dekha.
Kahoon kya khol radhasoami,
Sain yah samajh parmaani.

So, after explaining all of this, Swami Ji Maharaj says, "Heed my words and take the cue. The Sound Current has come from Anaami. It has come from Anaami and It is resonating at your Eye Center. So, go within and go back to your True Home. Go back to Anaami from where the Sound Current has come."

Alakh aur agam bhi pekha,
Naam ka mool ab dekha.
Kahoon kya khol radhasoami,
Sain yah samajh parmaani.

Radhaswami.

25

Meditation Talk
09 Aug 2018 – Morning

Humans, Animals, Birds, Insects, And All Other Beings Benefit From The Grace Given By The Masters

DURING THE TIME OF SWAMI JI MAHARAJ, in Agra, this is an incident — there was a father and son. Both of them were initiates of Swami Ji Maharaj.

Now, during that time, there were several epidemics, like plague and others, which because of the lack of proper treatment and medicine, would take a long time to heal.

In those days, there weren't so many hospitals and people would resort to taking Ayurvedic medicine with the various doctors. And it would take much longer to recover.

So, during that time, there was an epidemic of plague. And the son got infected and he came under this epidemic. It was nearly one and a half months that he was sick and suffering and he was lying down on his bed. His father was by his bedside and he was weeping.

So, at that time, the son was breathing his last breath and then he got the realization within and Swami Ji Maharaj came. And he told his father, who was weeping for him, "Please don't weep. What had happened was that I was, in my previous life, a babul tree, and because someone had taken a twig of that tree — of me — and had given it for teeth brushing to Swami Ji Maharaj, I was given this human life. But, in this human life, I could not progress on the Path because I had come from a very low species and I was not able to assimilate all of that and progress in this life. However, now, I am going to be given another human form and I will attain sadhhood — I will become a sadhu — in my next life. So, because I was in this previous life of a babul tree, I was not able to really understand the Satsangs. I was not able to assimilate the Teachings. But now, I will get a more refined mind as I go into my next life as a human being."

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So, that is what happens when Saints shower Their loving Grace and Their gaze on a bird or a tree or an insect or any such other being. Then those animals or birds or insects are given a human birth.

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Even in Somanath Baba Ji's ashram, there was a calf and, from when it was very small — the name of that calf was Basraj — and right from the beginning, it used to go to Baba Ji's room on the first floor. It would climb in that stairs, it would go up and, every day, it would take Prashad from Baba Ji.

After that, when he grew up, he became healthy and he could not actually climb the stairs. And also, he used to then nudge others and that would hurt them. So, they started tying him up in the cowshed. And then, from the cowshed, he would keep making noise and calling out. And then Baba Ji would come down and give him a roti. After that only, he would become quiet.

So, the satsangis asked Baba Ji, "Where has this soul come from because that soul has a lot of love for you? So, what is the background of this?"

Baba Ji told them, "He is the son of a wealthy family and, because of some karmas of his, he had to come into this life. And now he is in this form. But, after this, he will go back to a human form and he will progress well on the Path."

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So, that way, in the ashram, there are various animals that wander there, or animals that are the domestic animals there, or trees and the beings around. They get the Prashad from Masters and they get the Darshan of the Masters and, as a result, then they have very good impressions on their mind and they get human lives.

Also, trees, which give fruit in the ashram, many times the Saints give Their loving gaze and They look at these trees and They relieve them from that life form and give them a human birth. The reason for this population explosion is actually the Saints.

So, they do get a human life because of the Grace of the Masters but, in that life, then it again depends on whether they get the company of the Masters or they again go back into the 8.4 million life forms. Some of them come in the company of Masters and then they are able to get salvation.

This company of the Masters that we have and the Teachings that They have given us, we should really value this company and the Teachings that They have imparted to us and we should follow Their Teachings and make the most of this opportunity as a human being.

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So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and sit for meditation.

26

Meditation Talk
09 Aug 2018 – Afternoon

Even Great Yogis And Mahatmas Can Be Deceived By Maya Having Not Been Connected To Naam

IN THE EARLIER TIME, people would do difficult austerities — like pranayamas, and japas, tapas — because, in those times, the lifespan was also longer and the strength, the human body strength, was also stronger. And, by remaining celibate, they could do these very difficult austerities.

So, people would leave their families and they would go in the Himalayas or they would go in the forests. And there, they would survive only by eating some roots of vegetables. And they would eat very little food. They would do these difficult austerities for a very long period of time. But, despite doing all of this, whatever they could get in terms of a spiritual progress, a lot of that was lost because of Maya.

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Even Machindranath and Gorakhnath, they also progressed a lot, but they lost a lot to Maya.

So, when Gorakhnath had done his austerities and he was returning, at that time, Maya, in the form of a princess, was riding a horse cart. And she was moving her whip in her hand and she had the leads for horses on her shoulder.

So, he was a little surprised to see her — with this whip in her hand and the horse leather leads on her shoulder — so he asked her where she was going? He thought, "She is just going around with only her leads and a whip?" So, he asked her where her horse was?

She told him, "Those big yogis and mahatmas, who have very big egos, because they have done a lot of austerities, they are my horses."

So, He got angry and he said, "Have you ever met Gorakhnath?"

She said, "Oh, that Gorakhnath, for that fellow I don't even need the leads and all. I can just ride him like that!"

So, He got angry and he said, "Okay, now, I am going to curse you." And he was about to do that when she disappeared from there.

Thereafter, he continued walking and there was a river — it was a dry river. And Maya now took the form of a small, one-and-a-half-year-old baby — a very small baby — and she was lying on that riverbed.

There was a hot sun in the afternoon and she was crying there in the form of that small baby.

So, he cursed that mother who had left that child like this unattended. And he looked around, but no one was there. He then took that small baby, thinking that he would leave that baby in some ashram nearby or with some family. So, he lifted her and picked her up and started walking.

Now, she gradually started changing her form and her weight started increasing, and before she reached that full fifty-kilogram weight, she told him in his ears, "Oh, Gorakha, now I have ridden you without any leads and I have sat on your shoulder now."

So, again, he threw her down and then he was about to curse her when she again disappeared.

In that way, Maya has been troubling all these yogis also. And even Machindranath, he was also misled by Maya. He had to eventually go and rule in West Bengal. And Gorakhnath had to go and finally free him from that.

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So, these people, who have done a lot of these austerities and tapas, and these mahatmas, they rise up to the maximum of Sahasdal Kamal, or Brahm. And the mind comes from Brahm, so they are not able to overcome the mind despite doing these very difficult austerities.

Swami Ji Maharaj has also said in His Bani, "By doing tens of millions of japas and tapas, you will not be able to control your mind till you get in contact or till you manifest the Naam."

Because that Sound Current, which is resonating at the Eye Center has so much attraction — an attraction which is not there in any of the three worlds — that when one gets connected to that Sound Current, the mind automatically kicks away all of his other attachments in this world and focuses on the Sound Current. And once the mind gets connected or manifests the Sound Current, the deeds of so many millions of lives, all of those get immediately redeemed and the mind becomes pure, like a mirror. It becomes pure and it realizes its true self. It realizes that it is not the body. It is not the senses. And it is coming from a much higher order. And that same mind, which does not allow us to do meditation today, helps the soul to do meditation and progress upwards. At Brahm, the mind then separates from the soul and, with the Grace of the Master, the soul further goes upwards to Sat Lok.

The Masters in Kali Yuga have made a very simple Path and a simple practice, which can be followed by a young child as young as six years and an old person as old as ninety years who can easily do this simple practice.

So, therefore, what the Masters have taught us, we should follow that and we should be connected with Simran and Dhyan Bhajan.

If we want peace and happiness in our lives, then we will get that peace and happiness only with Naam and Simran.

If we try to find peace and happiness outwardly, then it is only going to lead to sorrow.

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The atmosphere is quiet and we should make the most of it. So, let us close our eyes and sit for Dhyan.

27

SATSANG
09 Aug 2018 – Afternoon

Only Naam Has The Ability To Satiate The Mind — Otherwise, The Mind Does Not Get Satisfied With Anything

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The paathi is singing from the Bani of Paltu Sahib from the book: Sant Paltu Saheb...

Peevathaa naam jo jugan jug jeevathaa,
Peevathaa naam jo jugan jug jeevathaa,
Naahi vo marai jo naam peevai.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib has sung the praise of Naam, which all Saints have sung or said in Their Banis.

In the Guru Granth Sahib, Naam is referred to as nectar, by drinking of which the soul becomes immortal. So, where do we get that nectar?

When we follow the instructions of the Master and we work on those instructions day and night and we withdraw our attention and come to the Tenth Door, there we manifest the Radiant Form of the Master. And with His Grace, He manifests the Sound Current and we get the nectar.

There is nothing else in this world that is as intoxicating and as attractive as Naam. Only Naam has the ability to satiate the mind. Otherwise, the mind does not get satisfied with anything.

If we have millions and millions of rupees, we still want more. Likewise, if we have houses, we want more houses. We want bigger families. In all respects, the mind always wants more. So, it is not ever satisfied. Only when the Naam is manifested, is the mind satiated.

When the Sound Current is manifested, the mind becomes quiet — it gets satiated completely. Otherwise, the mind, which is running around like a horse — or faster than a horse in all directions — that becomes still and quiet and gets completely satisfied.

Then, the mind also realizes its true self. It understands where it has come from. So, it is an essence of Brahm and that is what it realizes when it gets in connection with the Sound Current.

So, all the Saints have sung the praise of Naam because Naam has the power of satisfying and stilling the mind. And one can manifest the Sound Current at the Tenth Door.

In the very first line, Paltu Sahib says, "The person who manifests the Naam within, he becomes immortal — his name becomes immortal."

So, you may do great things and you may be a great king or a great statesman but, that way, the name does not become immortal. But when one manifests the Naam within, then the soul becomes immortal and his name here in this world also becomes immortal.

So, when the great Saints and Masters, have manifested the Sound Current within — They have manifested the Naam within — then They must become immortal. And, today also, after several years, They are very fondly and lovingly remembered.

The Saint, Mira Bai, had spent nearly thirty-five years in the devotion of Lord Vishnu and she was a pure soul. But, when she got the initiation from Ravidas, that is when she got enlightened and she went within and manifested the Naam within.

When she manifested the Sound Current within, she started dancing and she started singing, and she said, "I have received a priceless gift of Naam, which is manifested now within me. And it is with the Grace of my Master and He has given me this priceless gift."

She was so much intoxicated in the love of Naam that, whenever she would see mahatmas or sadhus, she would dance in their company, singing the praise of Naam.

Now, this was disliked by her brother-in-law who had, by then, become the king, and he also tried to poison her.

So, her brother-in-law had become king and he felt offended by the behavior of Mira when she would go and dance in the company of mahatmas. He felt that that ~~is~~ was not correct for a queen to go and dance like that. It reduces the prestige of the family and the kingdom.

So, what he did was, he sent a glass of poison and he told the maid, "You should tell Mira that, 'This has been sent. This is the water from the cleaning of the feet of your Master — this is that water'. So, only if you say something like this, she will drink it. Otherwise, she will not accept that."

So, that maid, accordingly, gave her that glass, saying, "It is the water of the feet of your Master."

Now, Mira, when she heard this, immediately drank that glass of poison, which had been sent for her. But because the Sound Current had manifested within her, within that glass of poison, that poison got converted to nectar.

So, the Sound Current, or Naam, is a very great thing. It is priceless and there is nothing in comparison in this world. It has the power of satiating the mind and making the mind still.

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When the same Naam got manifested in Mansur, he went outside and started singing 'Anal Haqq' and he proclaimed 'Anal Haqq' everywhere he went. And this was not liked by the king and the kazis — the priests of that place. They took offense to this and they said, "This Mansur is calling himself God Almighty."

So, Mansur was so much intoxicated in Naam that he completely identified himself with the Sound Current. And that is how he was singing 'Anal Haqq'.

Now, the king and the priests decided and passed an order to punish Mansur. And they passed an order of a death penalty on Mansur.

The death penalty was by impalement. And, before that, it was ordered that all the people should throw stones on Mansur.

While everyone was throwing stones on Mansur, there was a friend of Mansur, Shibli — Sheikh Shibli. And Sheikh Shibli knew Mansur and he knew that he was a fakir. He did not agree. He did not want to throw a stone like everyone was throwing but, instead, he threw a flower on Mansur.

So, when Mansur was standing there and everyone was throwing stones at him, he did not utter a single word while he was getting hurt by those stones. But, when Sheikh Shibli threw his flower on Mansur, he cried out loud when that flower touched him.

So, Sheikh Shibli asked him, "When everyone is throwing such big stones at you, you are not uttering a single word. But, when I threw that flower at you, you seemed to have cried out loud."

So, Mansur told him, "Others are not aware of my inner reality, but you are. And, despite your knowing the truth, you have thrown this flower at me. That is why that hurt me most."

* * *

Naam is one thing that makes a disciple fearless and careless about everything because he gets the enjoyment of that Naam within.

So, those who have manifested the Naam within, their soul has become immortal and their name in this world has also become immortal.

Kaal vyapai nahi amar vah hoyegaa,
Kaal vyapai nahi amar vah hoyegaa,

Aadhi au anth vah sadha jeevai.

Paltu Sahib says, "Those who have manifested the Sound Current within, they will never get disturbed by Kal, and Kal will not do anything to them. They will be immortal. Their name will be immortal in this world for eons of time to come."

If we see history, there are so many great kings that have come — so many righteous administrators and kings — but their names have not become immortal.

But those who have manifested the Naam within, all those Saints, all those Masters, They must become immortal and we lovingly remember Them today.

So, Paltu Sahib says, "Such people Who have manifested the Naam have become immortal. They go back to the God Almighty. They sit in the lap of Their Father and They stay in eternal and perennial bliss there. They are immortal."

Sant jan amar hai, usee hari naam se,
Sant jan amar hai, usee hari naam se,
Usee hari naam par chitth devai.

Paltu Sahib says, "Saints have become immortal by doing the practice of Naam and by manifesting the Naam. That is why you should also spend your time and you should also focus your attention and love towards Naam and always try to manifest that."

* * *

In the north of India, there was mahatma by the name of Jagjivan Ram Singh and he had about forty cows. And, in those days, people would take their own cows for grazing. And, likewise, he would take his cows for grazing. He would sit while they grazed and he would spend that time in remembering and thinking about God Almighty and spirituality. So, he was a soul with past impressions.

While he was grazing his cows one day, Bhikha Sahib and Bullah Sahib were passing by. Bullah Sahib used to smoke tobacco — and this was through his chilum.

So, he called Jagjivan Ram, who was a boy then. He called him and asked him whether he could get some fire for lighting up that tobacco — because, seeing that he was grazing cows, usually these cow herders would have milk at home and they would be constantly boiling the milk. And that is why they would always have fire at home. So, he asked him to light up that tobacco and come back.

So, in those days, there were no matchsticks. Those had not yet come into vogue. People were not using those or they didn't know about them. So, usually, people would light fires by stones. They would put cotton in between and then they would light that cotton by rubbing those stones.

And once that was lit — once the fire was lit — they would light up dry cow dung and they would keep that dry cow dung covered so that it would keep burning at a very slow rate. And whenever they wanted to ignite something, they would take that and light up a fire. In those days, that was the practice.

So, Jagjivan Ram Ji went back to his village and home, which was about half a kilometer away from where they were standing. He went back to get that tobacco lit.

So, usually in their homes, they would have this milk, which would be constantly on a boil. And, therefore, they had those fires always lit up there.

So, when he came home, he set that earthen vessel aside – a large earthen vessel in which the milk was boiling. He kept that aside and took that fire and lit the tobacco.

Now, while he was doing that, he felt, "Both these people look like Mahatmas, so it won't be proper to just give them that lighted tobacco back. Let us give them something more."

There was plenty of milk there in that big vessel. So, he took a small vessel and dipped it into a small container — and he took that milk and wiped the small vessel so that no one else in the family would see that. He quickly did all that and went back.

So, he ran back to where they were standing and he told in them, "Please, accept this milk. Why don't you have this milk first, and then you can smoke your tobacco?"

So, he gave them milk.

And now, Bullah Sahib and Bhikha Sahib accepted that milk and Bullah Sahib felt, "This boy has good impressions and he is a good soul because I just asked him to get tobacco lit up and he has, instead, even got us food in this form of milk." — which was their main source of food.

So, they were quite pleased with him.

Now, this boy, when he was running to give them the milk, the thought in his mind was, "I have taken out that milk from the bigger vessel. My mother and my auntie are going to notice that and they are going to see that the milk quantity is reduced and they'll be asking me." So, he was wondering what to tell them as he was running to meet the Mahatmas. So, this was going on in his mind but They accepted that milk.

And Bullah Sahib then asked him, "Where did you get this milk from?"

So, he told Them, "We have milk at home and I put it in this container and I got it for you."

So, He said, “Okay, good. Don't worry, because when you give something to the Masters and Saints, it never reduces — that quantity of milk, which you have given us, will not reduce. Don't worry.”

He was a fourteen-year-old boy. So, he was very curious and he said, “Okay, please wait. Let me go and check it.” So, he ran back to his house to check if that milk quantity was again at the same level.

When he went home, he saw that the milk was overflowing from that vessel. So, he was quite pleased and he ran back to those Mahatmas. He ran back to both of Them and bowed at Their feet.

So, there and then, Bikha Sahib and Bullah Sahib, both of Them, initiated him together. And since both of Them initiated him together, Bullah Sahib, and Bhikha Sahib tied one thread on each wrist of his — one was a red thread and one was a black thread.

So, Jagjivan Ram, did his practice after that and he also went within and he became a Master — he became a great Saint. And, later on, when He started initiating people also, He used to tie two threads on the devotees — on the initiates.

* * *

So, therefore, Those Who have manifested the Naam within, They have become carefree in this world because now They have got Their attendance in the court of God Almighty.

Das paltu kahai sudhaa ras chod ke,
Das paltu kahai sudhaa ras chod ke,
Bhayaa agyaan tu chaach levai.

Paltu Sahib says, “The world, instead of drinking this next nectar, instead of pursuing the effort and making efforts to drink this nectar, the whole world is going about drinking buttermilk.”

And, by that, He means that nectar is the Naam within — or the effort to get and manifest Naam within. Instead of that, the world is all running outside and engaging in all kinds of practices and everything outwardly. And that is why, instead of drinking nectar, they are drinking buttermilk.

So, the priceless nectar that is within is Naam. But, in spite of knowing that, we are running outside in this world. And we know that this world is not constant. What is there today is not going to be there tomorrow. What is there tomorrow will not be there the day after.

We know that this is an ever-changing world and nothing is constant. Yet, we put all our love and affection into this world and all of the things around. And we end up in sorrow there.

Therefore, it is incumbent upon us that we know we have been given the Path and we have been shown the truth and the reality. So, we should also make all our efforts to go within, to follow the Teachings of the Master, and then go within and manifest the Naam within.

Once we have manifested the Naam within, then we get the true peace and happiness and all the fire of desire that we have, all that is quenched completely and we get true happiness within.

So, drink that nectar, which is perennial, and it will quench your thirst in perpetuity. Instead, we are trying to quench our thirst by drinking buttermilk. And that will quench our thirst only for a few moments and, then again, we will start feeling thirsty.

Das paltu kahai sudhaa ras chod ke,
Bhayaa agyaan tu chaach levai.
Raakhu parvaah thu ek nijh naam ki,
Raakhu parvaah thu ek nijh naam ki,
Khalak maidhan mein baandh taatee.

He says, "Think about Naam. Think about your spirituality. Think about the Path and make an effort to go within and get the love and affection that you have in the outside world focused within. Make a small dwelling for yourself and do the practice of Naam."

He says, "Make a separate dwelling unit because, when you are living amongst others and in the community, then there is this outward pull for trying to meet all the demands of the society. When we see someone else achieving something, we also want to achieve it." So, that way, the mind becomes hyper. It is constantly in this mode of desire — wanting more and more things.

The Mahatmas have, therefore, felt and have been inclined to go into desolate places and stay by Themselves, and then, practice this spirituality.

Paltu Sahib had spent nearly fifteen years in pranayamas and he was a recluse from the beginning. And when Gobind Sahib gave him initiation, he changed his path and he started following the Path of Sant Mat. And then, he did a lot of practice on this Path. He had abstained from all of the outside worldly desires right from the beginning.

So, it is important for us to look at the way we are and not focus outwardly. We should look at all the things that are driving us out — our desires — and try to control all of those by looking at everything that we are doing as a duty and putting that love and affection at the feet of our Master.

Sawan Singh Ji Maharaj, also had a family and he used to do his practice and spend a lot of time doing that. His son, in fact, was affected by this epidemic of plague. He suffered for about a month and a half.

Sawan Singh Ji Maharaj felt that he should take two days of leave. They were staying in Sirsa. So, he felt that he should take two days of leave and take his son and go to Beas and, after coming back, maybe he would feel better.

So, they took a train for Beas, and when they got off at the Beas station, the ashram was about three kilometers from there. His son became very seriously ill there at the station. So, they made him sit there at the station where he took his last breath. He died there.

Now, Sawan Singh Ji Maharaj felt that it might not be appropriate then to take the dead body of his son to the ashram because: first, his Master would feel unhappy about this; and, second, it would also affect the way he looked at his Master. So, he did not want to do that and, therefore, from the station only, he returned back to Sirsa.

So, Sawan Singh Ji Maharaj took his son back — the dead body of his son back — and then, he did his final rites in Sirsa.

* * *

The point of saying this is that the Masters also live in families but They are not swayed by the affections and all that love and affection towards Their family and They do not get completely swayed by it. They look at all of this as a duty towards Their Master. And that is why these very deep sorrows do not affect Them.

* * *

Likewise, we see even Kirpal Singh Ji went through a similar situation where his son expired. His friend, Rajaram Saraf came to support Kirpal Singh Ji , knowing that this would be a very deep sorrow for him. So, to give him support, Dr. Rajaram Saraf came to visit Kirpal Singh Ji when they were doing the final rites.

When he came, he noticed that there was no sorrow on the face of Kirpal Singh Ji and He was doing things as normal. So, he felt that maybe, when the final fire of that funeral pyre was lit, he might break down. But, even there, he noticed that there was not an inkling of sorrow on the face of Kirpal Singh Ji.

So, he went along to the crematorium with Kirpal Singh Ji. And there, while they were going also, he saw that there was no anxiety or sorrow on the face of Kirpal Singh Ji. And then, when they were lighting the fire of that funeral pyre also, there was not a drop of tears and there was no sorrow or anxiety.

He noticed all of this and, while returning, he was quite anxious himself as to how then such a young boy — such a young man — had expired. His young son had expired who was fully

qualified. And it would have, indeed, broken down a man. But there was no sign of sorrow on His face. So, he was quite anxious himself.

So, when they reached home, he asked Kirpal Singh Ji Maharaj, "I have noticed there is no anxiety and no sorrow on Your face. You have not dropped a single tear for Your son. Any person who would lose a son like this would be in a very deep anguish and sorrow. But, what? Is your heart of stone? You are not feeling anything for him?"

So, Kirpal Singh Ji replied to him, "See, he was the son of God. God gave me this boy and God took him back. So then, why, should I have sorrow for that? Because it is God Almighty Who has called him back."

* * *

So, those who live in their families in the grahasth ashram — that is, to live in all your relationships like a normal family member would do — should do all those duties towards all those members with the same intensity as one would normally do — but do it looking at all of this as a duty, as a duty towards one's own Master. That is, focus your love and affection at the feet of your Master within.

So, you should look at all of those as your duties towards your Master and focus your love and affection towards Naam and towards your Master. That is what Paltu Sahib also says, "You have got this precious opportunity, this life. And you should use it to attain Naam and focus your love and affection towards your Master and Naam."

And, that way, once you have manifested the Naam within, you will realize that, for any joy and sorrow, both are alike — because both are false. There is no truth in the joy that we see around us and there is no truth in the sorrow that we see around us.

So, for a gurumukh, he is not swayed by such joy and sorrow. He is, therefore, inherently happy in this world. And later, at the time of death also, the Master comes to take him.

Meer umraav dhin chaar ke paahunaa,
Meer umraav dhin chaar ke paahunaa,
Chod ghar maahi daulath haathi.

So, Paltu Sahib says, "Look at such wealthy people, kings, kingsmen, traders all of these rich people, these wealthy people, they had tons of monies in their homes. They had elephants and horses tied up in their stables and at their doorstep. But then, when they have gone, they have gone empty-handed.

Kabir Sahib also says, "Great kings like Rama and Ravana, those who had huge kingdoms, they have also gone."

Kabir Sahib says, “Ravana had one hundred thousand sons and he had a hundred and twenty-five thousand grandsons. And, now, not a single person is there to light a candle. That is because there is nothing permanent here. Everything that comes to life here is going to die. Everything that is constructed will be destroyed.”

Everything that is born, everything that comes to life, will die. And everything that is constructed will get destroyed. Everything will come here for a fixed period.

* * *

Once, during the time of Shivaji Maharaj, there was a drought and there was no food and water, and people were all hungry and very thirsty and they were leaving their villages. For nearly five years, there had been no rains and people were wanting to leave their villages and go.

So, Shivaji Maharaj was the king and he felt very sad. He was a gurumukh. He was a disciple of Samarth Ramdas — Ramdas Swami.

He was a gurumukh shisha of Samarth Ramdas Swami and he had surrendered to Ramdas Swami. And, since he had surrendered to Ramdas Swami as a devotee, Ramdas Swami saw that this was a king who had come and surrendered to him. So, it was his duty to take care of that devotee who had surrendered to him.

He was a great devotee of Ramdas Swami.

Now, when he saw that this drought had affected all the people and they were leaving their villages, he felt, “My treasury is full. I also have a lot of grains in stock. That all belongs to my Master. So, why should I hold it in my treasury?”

He announced everywhere that people should not leave their villages. Instead, they should start working towards constructing roads and construct twenty-foot roads connecting all the villages. That way people would be employed and they would do this work. And, wherever they were working, they would be given provisions of food and water. That way, they would get their food, water, and the roads would also get constructed.

There were two to three thousand people in groups and various places and they were all working like this for constructing roads.

That way, work continued and, every day, Shivaji Maharaj would go on a mountaintop and, from there, he could view all of this work and all of this progress.

So, once, when atop the mountain, he was seeing that there were thousands of people working everywhere, the ego got the better of him.

So, the ego got the better of him and the thought crossed his mind, “Look, it is because of me that so many people today are not homeless and they have all got food and water and all of that, which is provided by me.”

Now, when this thought crossed his mind, his Master, Sarmarth Ramdas Swami, initially felt very sad and He appeared in front of him. So, He felt sad because Shivaji Maharaj had surrendered to Him. And, for about ten minutes time, he appeared in front of Shivaji Maharaj.

So, Ramdas Swami appeared and He told Shivaji Maharaj to accompany Him to a certain place. So, both of them went to one of these sites where this road was being constructed.

Now, on the middle of this road, there was a very huge boulder, which was about twelve feet in width. And it was completely seamless — there were no holes or cavities or gaps. It was one big solid boulder, which was there on the road — on the path — on which they were making the road.

Ramdas Swami Ji told Shivaji, “Now, you break open this boulder. I want exactly two parts to be made out of it. So, cut it exactly in the middle and make two parts.

So, Shivaji Maharaj summoned about twelve, thirteen people and they made proper holes in the boulder and exactly cracked it into two parts. When they cracked the boulder into two parts, at the center of the boulder there was a small, hollow cavity. And in that cavity, there was water. And in that water, there was one frog.

So, He called to Shivaji Maharaj to take a look at this and He told Shivaji, “Look, you broke this boulder in front of me. There was no cavity when we started breaking it and, now that it has broken, you will see this cavity. So, tell me, who is taking care of that frog, which is there in the middle of this boulder? Who is giving food and water to that frog?”

So, Shivaji Maharaj immediately realized his folly and he bowed down to Ramdas Swami.

So, Sarmarth Ramdas Swami told him, “Look, it is God Almighty Who provides for everyone. It is that same God Almighty Who is providing for this frog in this cavity. And it is that same God Almighty Who is providing for one and all. Now, he has provided you also with all of this wealth, which you have now distributed to others. So, had He not given you that wealth, how would you have distributed to others? So, it is God Almighty who is taking care of everyone. You are simply an instrument in that distribution. So, only He has made someone poor and needy, and only He has made someone a king with surplus in wealth. So, if he had not given you that surplus wealth, you would have not been able to distribute it to that needy person.

Pakari le sabhadh jin tohi paidha kiyaa,
Pakari le sabhadh jin tohi paidha kiyaa,
Aur sab hoyenge, khaak maati.

So, Paltu Sahib says, “Catch that Naam, which is immortal and which has made all of this Creation. Everything else is dust and mud, which you are pursuing.

Das palatu kahe dekhu sansaar gathi,
Das palatu kahe dekhu sansaar gathi,
Binaa nijh naam nahi koyi saathi.

So, after explaining all of this, Paltu Sahib says, “Look at the state of the world. There is no one who will be able to help you at the time of death. It is only Naam that will help you at that time.” So, it is only that Naam and that Master Who is helping you now, in this world, Who will come at the time of your death, and Who is someone Who is also going to help you after you have died and you have left this world. So, you should love someone like that.

Das palatu kahe dekhu sansaar gathi,
Das palatu kahe dekhu sansaar gathi,
Binaa nijh naam nahi koyi saathi.

Radhaswami.

28

Meditation Talk
10 Aug 2018 – Morning

Bhai Wazira And The Confidentiality Of Keeping One's Mediation Experiences To One's Self

IT IS SAID THAT Sawan Singh Ji Maharaj's disciple, Bhai Wazira, had infinite love for his Master and whenever he was free, he would sit for meditation and Bhajan. So, with the continuous seva and Bhajan Simran that he did, he did not speak to others and he did not indulge in all these discussions, etc. And he used to constantly be in the remembrance of his Master. As a result, his attention of the soul withdrew quickly and he rose above the nine doors.

So, he manifested the Radiant Form of the Master within and then, wherever he looked, he saw the Master. If he saw a eucalyptus tree, he would hug the tree and say, "Oh great Master!" And, if he saw a cow, he would hug the cow and he would say, "Where have you come from, Master?" Like that, even if a dog came into the ashram, he would hug the dog and speak to him and ask him, "Oh, Master, where are you coming from?"

So, he would see the Master in all forms.

Wherever he looked, he saw his Master. And, as a result, some of the other devotees in the ashram complained to Sawan Singh Ji Maharaj.

So, everyone saw and they complained to Sawan Singh Ji Maharaj and they told Him, "He is showing off. And, that way, he is hugging the eucalyptus tree or any cow or dog or anything like that. Whatever he sees, he is hugging and he is saying it's the Master."

Now, in Sant Mat, it is prohibited to show off if you are having progress within. You should try to digest it and keep it within yourself. So, by doing so, all the others were either envious or they went and complained to Sawan Singh Ji Maharaj.

When they complained to Sawan Singh Ji Maharaj, Maharaj said, "Oh, is it so?"

And, after that, all the progress that Bhai Wazira had, all that stopped and he could no longer see the Radiant Form of the Master.

So, where he used to sit for four hours, six hours, and he could not see the Radiant Form, he started sitting the whole day in meditation. But, despite that, he could not manifest the Form within. He also gave up eating food and he started only living on water. And, continuously, he was engaged in meditation but he could not see the Form within.

Once he had seen within, when he had manifested the Form of the Master and he had progressed within after hard work, all of that suddenly was no longer there within. So, that made him very, very sad. He completely gave up everything and he was completely emerged in sorrow, trying to get that same progress within again.

So, in about three weeks time, he became so weak that he had to be assisted to go even to the toilet and he had to be carried because he had become very weak. So, people were scared to go back to Sawan Singh Ji Maharaj and tell Him about this.

There were two satsangis who were initiates of Jaimal Singh Ji Maharaj. So, all the others went to them and they requested them to go and speak to Sawan Singh Ji Maharaj and tell Him about this condition of Bhai Wazira. Because, if nothing was done, then he would not be able to live any longer.

So, the two of them were quite old and they agreed to go and speak to Sawan Singh Ji Maharaj about this. And they went to His quarters and they climbed the staircase. They themselves were also quite old and they found it difficult to climb the staircase and go up to Sawan Singh Ji Maharaj. But, they went there, and when they met Him, they begged for forgiveness.

So, Sawan Singh Ji Maharaj asked them, "Why are you asking for forgiveness? What have you done?"

They said, "It is not for us. But, we are requesting on behalf of Bhai Wazira because it's been twenty-one days since he has not eaten food and he has become extremely weak and he cannot walk or sit by himself. And, if this continues, then he will not be able to live longer."

So, He told them, "Why is he showing off then? He should not have shown off like that."

And they said, "He will not do it again. Please forgive him."

So, Sawan Singh Ji Maharaj said, "Okay, it is fine. Call him."

And then, they got Bhai Wazira and Sawan Singh Ji Maharaj told him again that he should not do this.

So, he again promised that he would never show off like that again, and then Sawan Singh Ji Maharaj asked him to sit for meditation.

Sawan Singh Ji Maharaj asked him to sit for meditation. And then, when he sat in meditation, again he went within and he progressed, and whatever he was seeing earlier, that was restored.

After that, Bhai Wazira stopped talking to people and he restricted himself to only doing his work and his meditation, etc. So, after that, instead of Bhai Wazira, they called called him Moni Wazira — 'the one who doesn't talk'.

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Therefore, in Sant Mat, it is prohibited to share your experiences with anyone, even your near and dear ones. Because, by doing so, the attitude of those people also changes. They sometimes become envious. Or their approach to you changes. So, all of this is prohibited. Besides, it also causes an ego about the progress, etc. So, in Sant Mat, it is prohibited for the devotee to share his experiences with you.

Our objective in Sant Mat is to go to Sach Khand-Sat Lok. And, therefore, we should always keep whatever experiences we have and whatever earnings we have — in terms of the meditation that we have done — keep all of that restricted and to ourselves, and use that only for moving on this Path and going back to Sach Khand-Sat Lok.

By sharing our experiences and telling others what we have seen or what we have got within us, it changes the attitude of other people. And we should refrain completely from doing this.

* * *

So, the atmosphere is good and all of us should do our Bhajan Simran, get connected to the Five Holy Names, and sit for meditation.

{During this time, I am going to go out for a walk for one hour because, over the last several days, I have not really gone out for a walk and I have not been exposed to sunlight. As a result, my health is also deteriorating. So, I will go for a walk and come back by eight o'clock. So, all of you should sit and get connected to your meditation.}

29

Meditation Talk
10 Aug 2018 – Afternoon

Gurumukhs Have Always Kept Their Masters Before Them And The Rest Of The World Behind

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ONE OF SAWAN SINGH JI MAHARAJ'S disciple's name was Bua Das. He was a stationmaster there.

So, after his duties, he would go home and then, after a bath, he would sit for meditation. The food that was served to him, he would not eat that food till he had a good meditation. So, sometimes, he would have a good meditation by eight o'clock. Sometimes, by nine o'clock. Sometimes, even by twelve o'clock. And sometimes, even beyond that.

So, where he would not have a good meditation, he would not eat that day. And then he would give that food away to animals.

That way, for one year, he fought with his mind. And then, eventually, the mind started focusing and concentrating and he was able to go within.

Once, in the evening, he went for a walk and he was doing his Simran while he was walking. So, he was so engrossed in his Simran that he walked to Jalandhar — it was nearly about thirteen kilometers away. So, when he walked into Jalandhar, he saw all the streetlights and all the lighting of the city. He did not actually realize how far he had walked that day.

When he asked a nearby person — he was a policeman standing nearby — he asked him which city this was?

He told Bua Das Ji, "This is Jalandhar city." And he inquired where Bua Das had come from?

Bua Das told him, "I have come from Beas, I walked from Beas," which was quite a distance away.

So, that person said, "Going back now, you may need to take a train."

Bua Das said, "Nevermind. I will walk back." And again, doing Simran, he came back to Beas and he reached by morning.

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So, when one has devotion like this, then the Master is not far away and He definitely opens the Tenth Door.

The gurumukhs have always had their Masters ahead of them and the rest of the world behind. They have always had that love and affection for their Masters. And that is how they have been successful on this Path.

The way we have our love and affection outside in the world, if we have that same love and affection at the feet of our Masters and towards Naam, then we will be successful on this Path.

To reduce our deeds and to do the meditation of Naam, we have to do our Simran. Simran is very important for that. By doing Simran, we are able to purify our mind. We are able to redeem those karmas that are there on the mind today. And, once we do that, then we will get our inner peace and happiness.

As long as our mind is not purified, as long as our mind does not become still, we will not be able to get that inner happiness and peace. And that is why Masters have suggested that we should do our Simran.

We should not look at meditation and Simran as a burden. We should do it with full love and affection. And, in our daily schedule, we should keep this as a priority because we should remember that that is what we have got this human life for.

We have to do the Bhajan Simran regularly. It should not be that we do it for a few days, then leave it for a few days, and then again, do it for a few days, and again, leave it for a few days. That way, we will not be successful. To be successful, we have to be consistent. That is why, in our daily schedule, we should always have this as a priority and set a fixed time. That way, we will be able to do it better.

If we set a fixed time for our meditation, and we also set a fixed place for sitting for that meditation, then the mind also gets used to it. If we keep changing the time of our meditation, or keep changing the place of our meditation, then that gives an opportunity for the mind to also create havoc with us. And then the mind also reminds us of so many other things that have to be done. And that way, it keeps disturbing us. So, if it is used to sitting at a fixed time, it realizes that, "Yes, this is the time for meditation," and then, it leaves us alone for that time.

Even place-wise, we should make a fixed place where we sit for meditation. By sitting for meditation at that fixed place, we purify the place. We are making that place holy for sitting for meditation. And our meditation also improves when we sit at the same place.

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So, the time is good now and it is quiet and we should make the most of this time. Let us close our eyes and sit from meditation.

30

SATSANG
10 Aug 2018 – Afternoon

Who Is Really Yours? Who Is Truly Yours? It Is Satguru And God Almighty

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The paathi is singing from the Bani of Sant Sahjo Bai from the book: Santon Ki Bani...

Sahajo baj hari naam ku,
Tajo jagath suneh,
Sahajo baj hari naam ku,
Tajo jagath suneh,
Apna tho koi hai nahi
Apna sanghi na deyi.

THIS IS THE BANI of Param Sant Sahjo Bai. Of the Saints and Masters, there have been a lot of male Masters. Like that, there have been a lot of female Masters also — great Masters, Who were females. Like Sahjo Bai, there were Daya Bai and Mira Bai. All were great Saints. All of Them have been from Rajputana in India. And They really put Their love and affection at the feet of Their Master and done a lot of practice. And They have all gone to Sach Khand-Sat Lok.

In this Bani, Sahjo Bai says, "There is no one whom we think is ours. And this body, which we are using now, this body itself is not ours. Then how is it that anyone else is going to be ours?"

We are not this body. We are of the soul that runs this body. But, we have identified ourselves with this body and that is why we are in the cycle of life and death in this ocean of life.

The soul is perennial. That is, it never comes to an end. Fire cannot burn the soul, the water cannot drown the soul, and it is an essence of God Almighty. From one body, the soul moves to another body and, so on and so forth. But the soul never dies. The body dies but the soul never dies.

When the soul descended from God Almighty and it came into Brahm, there the mind accompanied the soul and there was an un-openable knot tied between the two. And, thereafter, whichever body the soul goes to, the mind follows that.

Whatever deeds one does in the body, those deeds are all built up on the mind. And all of that collection of deeds is all stored on the mind. And because the soul is accompanied with this mind and both are together, it also has to suffer along with the mind.

So, the soul and the mind are always together and they are moving from one body to another in these 8.4 million life forms. And, accordingly, they are carrying out all of their deeds and redeeming all of their deeds in this ocean of life. Because of our karmas that are left from our previous births, in order to redeem them, we all come together as a family and we redeem those built-up deeds that we have done in our previous lives.

Masters say that these family members are not there forever with you, they are only there because of those deeds. So, there is a give-and-take. Someone has to give from the previous lives and someone has to take as a result of their deeds in the previous lives. And all that give-and-take becomes the relationships and form the relationships in this life.

So, our children are like our past creditors. We owe them from the past lives and we are redeeming that by taking care of them in this life. And when this give-and-take of this life gets over or is redeemed, then the family members move away. No one even states when they are leaving.

Because of our attachment here, we get attached to all these relationships and then we think about these relationships all the time. We are worried about these relationships. We are spending time in the nurturing of these relationships. And that is how we waste our full lifetime.

Earlier, we were ignorant of all of this. We had no knowledge of this. But then, we got the company of the Masters. Then we got initiated. We got the Naam. And, after that, through Satsangs, it has been explained what the reality is.

The Saints — our Masters — have explained to us. And now that we know it, now that we have understood it from the Masters, we should step out of that attachment and we should understand that as a duty that we are performing. We should get our love and attention, and love and affection, focused at the feet of the Master, Naam, and Satguru.

* * *

There was a loving disciple of a Master, and she had three children. And when the time of her death came, she told them, "My Satguru has come to take me and I'm going to be leaving."

So, the members of the family said, "You have little children. How are they going to be taken care of? You should not go so soon."

But, she told them, "No, Satguru has come and each one has to now take care of themselves. Whatever they have come into this life for, they will take care of themselves."

One of her children came to her and asked her, "What will happen to me? How will I take care?"

So, she told him, "No, you will take care of yourself."

* * *

So, at the time of death, when the Satguru comes to take us, we feel so happy, and that joy cannot be explained. So, therefore, Masters say, "You should love and have your affection at the feet of the Master."

Jhoota naatha jagat ka,
Jhoota hai ghar baas,
Jhoota naatha jagat ka,
Jhoota hai ghar baas,
Yeh tan jhoota dekh kar,
Sahajo bai udaas.

Masters know, in the future, you'll get all the aspects and all the dimensions. And, with Their experience and foresight, They explain to us, They talk to us, about the relationship that we have with our house, our family members, our occupation, etc.

But we are not able to look ahead. We are not able to have that foresight of the Masters. That is why we completely identify ourselves with what we are with our limited vision of what we see around our house, our family, etc.

So, if we, therefore, identify ourselves with our home or our families — and, since we do not see that reality — we are lost in this duality, in this deception.

Sahjo Bai says in Her Bani, "What is this relationship between my house and my body? There is no relationship because I have to leave both of them."

So, all these things that have been given to us are but for a few days and we will, eventually, have to leave these things behind.

Just like, in our relationships also, we see and experience or witness family members leaving us. Like that, we will also have to leave our family members behind.

Masters also stay in this very world, and They also have families and They also live here. But, They do not identify Themselves with Their families. They identify Themselves with the Naam and with Satguru. And, looking at all of the other relationships as a duty towards Their Master, They perform all of that and go about Their worldly ways.

So, when the sangat also increases, They take care of that and They make all those arrangements and They look after all of that. But They are not really bothered about what is going to happen in the future. And They are not attached to all of this. For Them, this is but a blade of grass — just break the blade of grass and, for Them, it doesn't matter at all.

We are pulled down by the shackles to our feet and these shackles are the attachments that we have. We have continuously been shackled like this, and that is the cause of our suffering.

So, we have to take the support of Naam, which will unshackle us from these attachments and from this bondage and give us salvation.

Jab lag chaawal dhaan mein,
Tab lag upaje aay.
Jab lag chaawal dhaan mein,
Tab lag upaje aay.
Jag chilake ko taj nikas,
Mukti roop hai jaay.

Sahjo Bai says, "It is like the seed when it is covered. And when that seed is sown, it grows and it gets leaves and it is continuously growing. But, if you take that seed out of the covering and you just keep the core grain with you, that will not grow."

So, like that, our desires and all our affections — we are covered in our desires and affections — and that is what is growing on us as attachments. So, if we get out of these desires and attachments, then we will not grow our bondage or our shackles or our attachments outside.

So, how will we get out of that? How will we get that grain out for ourselves? That is with the Grace of the Masters.

By following the Teachings of the Masters, we do our meditation and we go within and we manifest the Radiant Form of the Master within, then we will be able to unshackle ourselves from all of these attachments that are growing on us.

Sahajo swaarath sab lage,
Dhaara suth au beer.
Sahajo swaarath sab lage,
Dhaara suth au beer.
Jeevat jyothe bail jyo,
Mue chadaave seer.

Sahjo Bai says, "Our family members, all the relatives that we have, and all of the other persons we have associations with, all of them are selfish. Everyone has a selfish interest and we have this love and affection between these relationships so long as that selfish interest is being met.

The moment that we are not able to address that selfish interest anymore for a particular family member or a relative or an associate, that person is no longer interested in us." So, that is what Sahjo Bai says.

* * *

She gives an example of the ox we use in farming. When that ox is strong, we use the ox for all our farm needs and we are feeding it. And we do take care of that also-when that ox is of use to us.

Otherwise, when that ox gets old and is of no use, then we are treating it as a nandi or making offerings to it.

* * *

Like that, when a member of the family is dying, the angels of death are pulling his soul inside, but the family members are trying to pull him out and asking him, where he has kept all his monies? What are the bank balances? Where has he kept his promissory notes? All of these things they are asking him. So, he is pulled on both sides.

None of them encourage him to remember God at that time and do his prayers. Instead, they are pulling him out like this and serving their own interests.

Now, as a result, he is not able to go faster. So, he has to suffer for a longer period of time because of this.

Sahjo Bai says, "If you look at your relationships with a cool heart and you objectively look at all of these relationships, then you will see that they have this vested interest."

If we look at it objectively, everything is a relationship of a vested interest.

And the obvious example is when we see old people. Seldom are there families who take care of their older members. Otherwise, very quickly, they are sent off to old-age homes or they are not really cared for or looked after. This is clearly showing how we have these relationships that are around vested interests.

Dard bataaye sake nayi,
Mue na chaale saath.
Dard bataaye sake nayi,
Mue na chaale saath.
Sahajo kyo kar aapne,
Sab naathe barbaad.

Sahjo Bai says, “Those who cannot share our joy and sorrow and, at the time of death, those who cannot take care of us or relieve us from that sorrow, how can we call all of these people as ours?”

We see all kinds of news articles now. For small parcels of land, a brother kills another brother. So, if this is not a vested interest, then what else is it?

So, this is the law of this world — that everyone has this selfish interest at hand and everyone is driven by those selfish interests.

Sahajo jeevath sab sage,
Muhe nikat na jaaye,
Sahajo jeevath sab sage,
Muhe nikat na jaaye,
Rovai swaarath aapane,
Supne dekh daraay.

Sahjo Bai says, “When a very loved member dies, nobody likes to go near that dead body. Nobody wants to keep that dead body nearby. They get scared of that. And, even in the dream, when that face comes, they shout out in their dreams also. This is the same very loved one that they have cared for and nurtured and done all of that. But, at the end, this is how it is.

It is the very same body that we have loved. When the soul leaves that body, that same body becomes something that we do not want to go close to or do not want to see.

* * *

A similar incident happened in the ashram once. There was an old sevadar there and he used to come and do seva there. We had worked together also while building the compound wall.

He was about seventy-five years old and he passed away. When he died, it was nighttime and, of course, all the sevadars were also tired and they were sleeping.

So, Baba Ji said, “There is no point waking up everyone and digging a grave and burying him in the night. We will do it in the morning when the sevadars wake up.”

He suggested that we keep the body by the gate. There was a room there. So, he suggested that we keep the body there.

This old man's son was also there. His name was Dashrath and he was about fifteen, sixteen years old. He stayed at the ashram. So, He told Dashrath to be by the body because, in the night, if you leave the body unattended like that, some dog or something like that will come and there will be an unfortunate event.

He suggested that someone should take care and be by the body while it is kept in the night. So, the sevadars told Dashrath that he should go and stay because it was his father's body. But, Dashrath refused. He said, "I will not sit alone with the body like that."

So, Baba Ji said, "Okay, call Ram Singh. He has the night duty, so he can sit by the body."

So, I then sat that whole night on that chair there, doing Simran.

So, this is the way things are. These are the relationships that we have. His son was not willing to sit by the body of his own father through the night.

So, in the morning then, we dug a grave for him. And then, Baba Ji came at around seven o'clock and He put some flowers there. And, after that, we prayed and then we buried that body.

* * *

So, what the Masters say is right. In these situations, the body looks very different and people get scared to see dead bodies.

Sahajo dhan mange kutumbh,
Gaada dhara bathaay.
Sahajo dhan mange kutumbh,
Gaada dhara bathaay.
Jo kuch hai so de hame,
Phir paache mar jaay.

Sahjo Bai says, "The members of the family, at the time of death, are more bothered about the wealth that that person has or that he has accumulated. So, they say, "You give all of that to us before you die." They are not so bothered about his death, per se. They are bothered about the remaining wealth, which he has to transfer.

So, if he's a satsangi, we should try to remind him of the Simran. Many times, when people have not done their Simran during their lifetime then, at the time of death, they forget Simran. So, it is important for us then to keep him in isolation and remind him about Simran. That way, the passage during his time of death becomes easy for him. Otherwise, he has to unnecessarily suffer more.

When a satsangi is dying, we should take all the nonsatsangis outside of that room and remind him of the Simran. And, once he does the Simran, the Master comes within as soon as he does the Simran. And that full atmosphere of sorrow gets converted to an atmosphere of happiness.

Therefore, at the time of death, we should not try to distract that person. We should, in fact, try to make him remember his Simran so that his passage becomes easy and he goes to his Satguru.

Mari bichudan yo hoyigo,
Jyo tarvar so path.
Mari bichudan yo hoyigo,
Jyo tarvar so path.
Sahajo kaaya praan yo,
Mukh sethi jo baath.

Sahjo Bai says, "Once the soul leaves the body, then that relationship comes to an end. All the other relationships and the relation with the body comes to an end. Like when a leaf falls away from a tree, it will never get reattached to the tree. Then the wind will take away that leaf and take it to a different place.

Sometimes the satsangis' loved ones have so many strong attachments and feelings that they often ask, "When we go within, will we get our relationships also there? Will we have all these people there also?"

So, they often ask, "When we go to Brahm or Par Brahm, will we meet our family, near and dear ones, there?"

I tell them, "Yes, you will. They have also got Naam, so we all have to go to the same place."

So, that way, we are so strongly attached in our relationships now that the roots have gone right below — they have gone to Patala. So, how will we do our Simran and get out of these shackles?

So, Sahjo Bai, in Her Bani, has explained to us the truth of our relationships and our attachments. She has tried to explain how we should be detached in all of this and we should have our love and affection with our Satguru, and how we should go within and not get entangled in these relationships.

Yeh mandir yeh naari hai,
Yeh dhan yeh santhaan.
Yeh mandir yeh naari hai,
Yeh dhan yeh santhaan.
Tero na sahajo kahe,
Kaahe karath ghumaan.

Sahjo Bai says, "This house of yours, your spouse, children, why are you having such a great ego over that attachment with all of this? Because, none of these belong to you. You have come into this world empty-handed and you are going to leave all of this empty-handed."

So, when you have come into this life, Kal and Maya have given these few days to you. They do not belong to you. They belong to Kal and Maya. So, you have identified yourself with these things and that is what is making you sad today in this world.

So, Sahjo Bai says, "Who is really yours? Who is truly yours? It is Satguru and God Almighty. You are an essence of God Almighty and you will go back to your Father — your God Almighty — of which you are an essence."

And Satguru has come to take you back to God Almighty. He has undertaken this responsibility. He has provided insurance, ensuring that you are going back to God Almighty.

So, your Master has undertaken that responsibility of taking you back to God Almighty. All of your wealth, relationships, and everything that you are associated with, are not going to be of any help at the time of death. It is only your Satguru Who will come there to take care of His responsibility to take you back.

So, Sahjo Bai says, "What is it that you are intoxicated with? These relationships that you have and this wealth that you possess, all of these are for but a few days and you have to leave all of these behind."

Swaasa deepak ke bhuje,
Hoth andheri deh.
Swaasa deepak ke bhuje,
Hoth andheri deh.
Sahajo sooni praan bin,
Jab kaiso hari neh.

Sahjo Bai says, "As long as your lamp is burning, as long as you are taking your breath — your breaths are moving — you do the devotion of God Almighty. Because, once that lamp is no longer lit, and once those breaths come to an end, then what are you going to do about your devotion?

Even Kabir Sahib says, "I beat the drum and I say time and again that, with the passing of each breath, you are losing the wealth of three worlds." Because each breath has that value. And that priceless breath is what you are just wasting on all of your attachments in this ocean of life.

What we do is, we leave our devotion and we hold all our attachments tightly. And when we have to leave these attachments behind, that is what causes the maximum sorrow to us.

So, Masters caution us and They say, "Now that you have understood this, you should not get so attached to all of the things outside. You should keep your affection and love towards your Master and Satguru. And, that way, you will be happy, not only in this world with His Grace, but also at the time of death and after that."

Nischay marna sahajiyaa,
Jeevan ki nahi aas.
Nischay marna sahajiyaa,
Jeevan ki nahi aas.
Ka tooti si jhopadi,
Kai mandir mein baas.

Sahjo Bai says, "Death is certain — whether you stay in a hutment or whether you stay in a palace. In both places — you are going to die." So, whether one dies in the hut or in the palace, both the deaths are a suffering.

Even the kings suffer at the time of dying and they also have to die. Likewise, if you're in a hut also, you are going to have to suffer and you will be dying. Both are burning in the desires and attachments. And that desire and attachment is going to cause pain to both, whether you're in a hutment or whether you are in a palace.

Sahjo Bai has seen the truth and She is trying to explain that truth because She sees how badly we are attached, or to what depth we have our attachments, to all the outside world. So, She sees that and that is why She's giving different kinds of examples and She's explaining different aspects of this attachment.

Marnaa hai rahanaa nahi,
Jaana waahi taur.
Marnaa hai rahanaa nahi,
Jaana waahi taur.
Sahajo ke kandaal ho,
Kai ho dravy kadaur.

Sahjo Bai says, "Again, both have to die — the pauper as well as the billionaire." So, whether you have no money or whether you have all the wealth of this world, you will still die."

Sant Ji also used to say, "Everyone who is born will die. And everything that is constructed will be destroyed. That is the law of this land.

Great kings and emperors created great forts and those forts had such walls of the width of more than eight feet. They put all the strength into these forts so that these forts would be nearly indestructible.

But, today, that king is dead. That emperor is dead. And those forts are in ruins and there are animals staying in those forts.

At one time, there would have been firecrackers, there would have been celebrations, and there would have been festivities at these places. And, today, these are graveyards. Only animals are roaming around there.

So, that is the law of this world – that whatever is made, will be destroyed.

Baiti baiti bahu tak gaye,
Jag tarvaar ki chaah.
Baiti baiti bahu tak gaye,
Jag tarvaar ki chaah.
Sahajo batau baat ke,
Mili mili bichudath jaay.

She gives another example.

Under the shadow of a tree, there are so many travelers who travel. They rest below that shadow of that tree, and then they continue on their journey. Like that, several travelers come together and then they talk to each other and they all are like family members below the shadow of that tree. And then, they all go on their own paths and their own ways to their own destinations.

Like that, all our families, all our relationships, our past relationships with them, we all come together as families or as relatives for that limited period. And then we all go again towards our own destinations and following our own fates.

Yeh rashta bahata rahe,
Tame nahi chin ek.
Yeh rashta bahata rahe,
Tame nahi chin ek.
Bahu aave bahu jaath hai,
Sahajo aankhan dekh.

So, Sahjo Bai says, "This road will not stop and this flow will not stop. Just like water flows, this road of life and death will continue. And I say this from my experience. I've seen all of this and I tell you."

Kal and Maya have set this whole attachment, this whole ocean of life, and the jiva — or the soul — has been entangled in this deception of Kal and Maya for millions and millions of years. It is continuously going into this cycle of life and death. And to get out of this cycle of life and death is nearly impossible — unless it is with the help and Grace of the Master.

Jag dekhath tum jaavage,
Tum dekhath jag jay.
Jag dekhath tum jaavage,

Tum dekhath jag jay.
Sahajo yohi reethi hai,
Mat kar soch upaay.

So, she says, "This wheel of life and death is continuously revolving and you are now in that wheel of life and death. And this wheel of life and death will continue. There will be others after you who will come into this wheel of life and death. And this wheel of life and death will also keep revolving and continuing after all of you are gone.

Jhuri jhuri ke pinjar bhaye,
Roy gavaaye nain.
Jhuri jhuri ke pinjar bhaye,
Roy gavaaye nain.
Mar gaye so na mile,
Sahajo sune na bain.

Sahjo Bai says, "When a member leaves the family, when a member dies in a family, all the family members are very sad in the bereavement and they miss their family member. But the law of this world is that that member will not come back. So, that member will now go into another family somewhere else and he will develop new associations or relationships there. And, even in his dream state, he will not remember these family members.

So, he had come into this family and he had a give-and-take with all of those family members. As his give-and-take came to an end, he had to leave and then go into another place where he has to, then, do his fresh give-and-take. So, he will never come back into this family. And this is the law of the world.

So, the members of the family feel sad and they have sorrow in the bereavement of that family member. And that is the deception of Kal. That is the deception of our attachments.

That is why Masters warn us and caution us and awaken us that we should not get swayed by all of these attachments and we should stand apart from these. We should be a little aloof from all of this. We should put our love and affection at Their feet, because this affection and love that we have is only for a very limited period.

Whereas, the love and affection with the Masters, the Naam, and Satguru, that is perennial. They will be taking us back to God Almighty, which is, again, perpetual.

So, you should, therefore, focus your affection, your love, to what is sustained or what is perpetual and continuous — and not on something that is momentary and for a very limited period.

Jhuri jhuri ke pinjar bhaye,

Roy gavaaye nain.
Jhuri jhuri ke pinjar bhaye,
Roy gavaaye nain.
Mar gaye so na mile,
Sahajo sune na bain.

Radhaswami.

31

Meditation Talk
11 Aug 2018 – Morning

We Should Always Feel That The Masters Are Alive And Around Us — Because They Are, In Fact, Always Around Us

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THIS IS AN INCIDENT DURING THE TIME of Kabir Sahib. Kabir Sahib would weave saaris and, once a week, He would go and sell a saari in the market.

When He went for selling this saari, on the way, there was this old man — he would be lying on a cot — and Kabir Sahib would tell him to do meditation whenever He'd pass by.

He would tell this old man to remember God Almighty and that old man told him, "Right now is not the time. My children are getting older. Once I get them married, then I will start."

So, that also happened — the children got married. And, again, Kabir Sahib met him and asked him.

This time, he said, "I want my children to have children. So, I want to see my grandchildren. Once I see that, I will start doing my remembrance of God Almighty and spend time there."

So, that way, the grandchildren were also born. And they also grew older. And Kabir Sahib kept reminding this old man, "At least now, you should spend some time remembering God Almighty."

That old man told Kabir Sahib, "I just want to get my grandchildren married. And as soon as they are married then, that's it, I will spend all the time doing the remembrance of God Almighty."

So, the grandchildren also got married and this old man passed away.

When Kabir Sahib was passing by that place, He noticed that the cot, which was lying outside, was empty. So, He asked the person, "There was this old man on this cot. He would keep sleeping here. Where is he?"

He was told, "That old man passed away about fifteen, twenty days back."

So, Kabir Sahib, with His clairvoyance, looked within and saw what happened to that old man. He saw that the old man, and this family had about three or four oxen in the family. And, because of his affection for his family, he had come back and he was now being born to one of the oxen.

So, he was born there as an ox. And then, initially, as he grew, the family members first tied him to the bullock cart. And, thereafter, they also took him to the farms and made him do the farming. And, when he got old, they sold him to an oil man — they use these oxen for extracting oil.

So, that oil man used to make use of that ox and he would extract oil. And when that ox was not fit enough to even stand, then he sold him to a butcher.

That butcher then killed the ox and he sold the meat. And, because he was a very big ox, he sold the leather to a temple for making a big drum. When that leather was made into a drum, that temple would beat the drum every morning to remind people to get up — that it was time for prayer.

So, Kabir Sahib wrote a Bani on this, and He said this old man died and he was reborn as a calf — as an ox. And then he worked on a bullock cart and, thereafter, in the farms. After that, the karmas were still there, so he was sold to a teli. And, after the teli — that is, the oil man — he was sold to a butcher. Still there were karmas, so the meat got sold and his leather was used for making a drum. After his death also, karmas were left and that was why he was beaten then also.

* * *

So, Saints and Masters come to awaken us and They keep cautioning us about the life that is precious and which has been given to us for this purpose. But we do not listen to the Masters and the Saints. And then, as a result, we are attached outwardly and we go back into the ocean of life and death.

Masters and Saints never force anybody to do any meditation or devotion. But, They explain through Their Satsangs about the importance of devotion and meditation and the importance of each breath that we take. And, They keep reminding us that each breath we are taking is priceless and it is more valuable than all three worlds put together. So, that precious breath is what we are all throwing away. And we are not listening to the Masters and Saints.

There are only a few people with past impressions who do the meditation — who listen to the Masters. And in their regular lives also, they continue to do meditations. And while they are doing their work for their families and for people around, they continue to remember their Masters and do their meditation. That way, they remain happy in this life. And, at the time of death also, Masters come to take them and They take keep them in the higher planes where they continue to remain happy there.

* * *

I have seen in the villages also where people have done even very, very minuscule love and affection for their Master. There also, they have told, at the time of dying, that their Masters have come to take them.

Masters are very kind and gracious and wherever someone has a little bit of faith in the Master and he is listening to Satsangs, he is doing a little bit of his meditation, then They always lend Their helping hand and come at the time of death.

So, for the Masters Who have given us initiation, we should spend time in the remembrance of our Masters and They will definitely come at the time of death. Our entire account of karmas is in Their hands. So, They will definitely lend Their helping hand to us.

We should always remember our Masters. And, just because the Masters have left Their physical body, it does not mean that They have died or They have left us forever. We should always remember Them and we should always feel that They are alive and around us — because they are, in fact, always around us. And we should build our love and affection towards Them.

Masters are immortal and we should never believe that They are there only in the physical form and then leave us. So, They are always there for us.

The True Form of the Masters is the Sound Current and all these physical forms are to help us, to explain to us, and to take us — awaken us — from this world. But They are, in essence, the Sound Current.

They are of the essence of God Almighty. They are of the Sound Current. They only adopt these bodies to explain to us because God Almighty is nameless. He is formless and He cannot be seen and we cannot fathom God Almighty.

So, it is difficult for us to understand what God Almighty wants and to understand the way to go back to Him. That is why the Saints come in the form of a human being — so that we are able to understand and get awakened by Them.

A human being, to understand, will need another human being to explain to him. And that is why God Almighty comes in the form — and He manifests Himself as a human being — to explain to us.

Therefore, the love and affection that we have for our Masters, Who have initiated us, we should have more love and affection towards Them even now also — after They have left the physical form. Because They have come into this world in Their physical form and They have become family members and They have gone through all this pain to awaken us so that we are able to understand Them.

The love and affection that we had for Them at the time of initiation and when They were in the physical body, we should continue to have that even now.

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So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and sit for meditation.

32

Meditation Talk
11 Aug 2018 – Afternoon

There Is A Connection Between The Hearts — Therefore, We Should Always Exchange Love And Affection

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ONCE, IT WAS THE MONTH OF MAY, and Kabir Sahib was walking by the bank of the river.

So, we all know that in north India, the summers are very hot. And He was walking around 5:00 PM and there was this bird — the chatrik bird. The uniqueness of this bird is that it doesn't drink the water of any pond, river, or well, or any other source of water from the ground. This bird only drinks the raindrops when it rains during the constellation of Swati. Only while that constellation is there for that ten, fifteen, or twenty days, it drinks only the drops of rain during that time. And then, for the whole year, it doesn't drink any water.

So, this bird will give up its life, but it will not drink any other water.

When Kabir Sahib was walking by the bank of a river, this bird was hovering around the river and it was very thirsty. And, eventually, it gave up its life and fell into that same river. It fell dead in the Ganges, but it did not drink any water. And when it fell in the river, it kept the beak above the water level and it didn't drink even a drop of that river's water — though Ganges water is considered holy. But it didn't drink any of that water and it gave up its life.

So, Kabir Sahib was witnessing all of this and He felt that this bird was truly great, and the resolve of the bird was something that was very praiseworthy. This bird did not open its beak to drink the water of the river, but it gave up its life instead for the resolve to drink only the raindrops of the swati nakshatra.

Like that — and also, He is pointing to Himself — He is saying, "We, despite being human beings, are not resolved enough to have that kind of love and affection for God Almighty."

So, He says, "If a devotee has that kind of a love and affection for his Master, then he will be able to go within in this life itself and he will be able to become successful in this life itself."

Masters have sung the praise of love on the Path of Sant Mat. They say, "The soul is a manifestation of love and so is God Almighty. And the Path by which the soul goes back to God Almighty is also a path of love."

So, that way, if we develop that love for our Master, our Satguru, then He is not sitting very far away. He is very much within us.

Masters and Saints have been able to be successful on this Path by having Their love for Their Master and for Naam and Satguru. So, Masters say that you should share that love and affection; and by sharing that love and affection with one and all, you will be able to develop more of that love and affection.

And if we, on the other hand, spend our time in anger and in deceit and those kinds of vices, then our love and affection get reduced.

If we want someone's love and affection, then we should first share our love and affection with that person. And, only then, will he or she be able to give love and affection to us. It is not possible for us to show anger to that person and expect love and affection in return.

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So once, Akbar and Birbal went for a stroll. And while they were walking, there was a farmer coming from the other side at a distance of about one furlong.

Akbar told Birbal, "I don't know why — this person who is coming towards us — I am getting this feeling within me that I should shoot him."

Birbal thought, "If Akbar has got such animosity and such feelings about that person, it will be interesting to find out what that person thinks about Akbar."

So, Birbal, told Akbar to stand aside, and when that man came nearby, he spoke to that person. And he told him, "This bearded person who is standing on the side — when you saw him — what were the thoughts that crossed your mind?"

That man said, "I felt like pulling his beard."

So, that way, there is a connection between the hearts. And, therefore, we should always exchange that love and affection — we should also feel that love and affection for the other person — if we want that love and affection in turn. It is not possible to feel angry and have hatred for a person and then expect that that person to have love for us in return.

So, amongst the people around us, we should share that love and affection. And, by sharing that love and affection, it builds that love and affection for us. And, one day, that love and affection takes us back to God Almighty.

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So, the atmosphere is quiet and we should make the most of this. Let us close our eyes and sit for meditation.

33

SATSANG
11 Aug 2018 – Afternoon

The Main Pillar Of Sant Mat Is Simran

The paathi is singing from the Bani of Sant Kabir Sahib from the book: Kabir Sakhi Sangrah...

Simiran se sukh hoth hai,
Simiran se dukh jay.
Simiran se sukh hoth hai,
Simiran se dukh jay.
Kahe kabir simiran kiye,
Saayi maayi samaay.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib has explained about Simran in this Bani.

The main pillar of Sant Mat is Simran. Many people try to do the Naam-bhakti first — that is, they listen to the Sound Current first without having perfected their Simran.

Now, Kabir Sahib says, "Those people will be misusing their time unless they perfect the Simran. Only after that, they will be able to perfect the Naam."

So, first it is gurubhakti, then it is the bhakti of Naam.

The main foundation of the Sant Mat practice is that of Simran because it is with Simran that we start our journey. And, with this, we are able to focus the attention of the soul and focus it at the Third Eye, or the Eye Center. So, it is only with the Simran that we will be able to focus all of this — all our attention — and come to the Eye Center. And then, we are able to manifest the Radiant Form of the Master. And, only with His Grace, we will be able to manifest the Sound Current within. So, the important thing is, therefore, to do Simran.

Many times, we try to listen to the Sound Current first instead of doing Simran. So, the Masters say, "You have to first perfect your Simran and then do the practice of Naam."

We have the Das Vidhi Nadh – or we have these Sound Currents — which are emanating from the six chakras below the Eye Center. So, when we close our eyes, till we have manifested the

Radiant Form of the Master and the Sound Current at the Eye Center — before that — we are focusing on the practice of the Sound Current, which are of all these chakras.

Now, to listen to the Sound Currents is good because, that way, we are slowly awakening the faculty of the soul to listen and to see. But, we should do that for a smaller percentage of the time that we are spending in our meditation. And the larger focus should be in terms of doing the Simran.

It is with Simran only that we are able to reduce and redeem our deeds and clean our mind. And it is with Simran that we will be able to focus and go within and manifest our Master because the Sound Currents that we are listening to now are not permanent Sound Currents. They do not have the power to pull our soul. But once we have manifested the Radiant Form of the Master and we have, with His Grace, manifested the Sound Current, then that Sound Current is permanent.

Once we have manifested that Sound Current within with Grace of the Master, that Sound Current has the strength of keeping the mind attracted and it has the strength of pulling the mind. And once the mind gets attracted to that Sound Current, it kicks away all of its outward attachments and it focuses to go within.

That Sound Current is very pure and, once we get connected to that Sound Current, our deeds, which we have built up for scores of our lives, all of those get redeemed immediately.

So, as long as we are not able to manifest that Sound Current within, we should focus on our Simran and, time and again, we should spend time continuously in Simran — whether we are working, whether we are sitting, eating, farming — we should continue to do our Simran. And it is only with the Simran that we will be able to go within and manifest that Sound Current.

Kabir Sahib says, "If you are looking for happiness, then it is Simran that will give you happiness." And it is Simran that will get take you back to God Almighty because, by doing Simran, we are cutting off our deeds — we are cutting off all the filth of these deeds — which are there on the mind. And, by doing that, we are making the mind pure.

So, once our deeds are reduced, it will automatically give us happiness. The other thing is that, once the deeds are reduced then, our mind becomes pure and we become fit to go within.

It is only with Simran that we will be able to manifest the Master. And till we have perfected our Simran — as long as it doesn't repeat on its own, it doesn't become ajapa — till then, we should continue and perfect our practice of Simran because that is what is going to take us within and that is what will help us to manifest the Master within.

When we do our Simran, we are constantly remembering God Almighty, our Satguru and Master. And wherever our constant remembrance and our love and affection are, we will go there. And that is how that Simran will drive us to our Master and to God Almighty.

Today, what is happening is, we are repeating all the attachments that we have outside in this world and that is why we are suffering and going back, again and again, into this world.

That is why Masters sing the praise of Simran.

Now, while doing Simran, we should not look at it as a burden. We should think of it lovingly. And to develop more love and affection, we should sing a Bani or a poem of a Master, by which we will be able to bring about those thoughts of love and affection for the Master and Naam.

Raja rana raav rank,
Bada jo simire naam.
Raja rana raav rank,
Bada jo simire naam.
Kahe kabir baddo bada,
Jo simire nihkaam.

Kabir Sahib talks about how we should be doing the Simran. He says, "From a king, to a kingsman, to a trader, and to that poorest person, if we compare all of them who are doing Simran, then that person is the greatest of them all who does Simran without any desire, without any expectation."

Otherwise, everyone is doing Simran expecting something, or desiring something to happen or not happen. So, it is only those people who do it objectively without any desire attached to it. Those people are the greatest who do the Simran.

* * *

So, you may have heard of this story, which Sant Ji used to often relate.

This was about a king and he had six wives. And once, he had to travel abroad. So, when he had gone there, about fifteen days before he was to return, he wrote to all of them to let him know what they wanted from that place from that foreign country. All of them should write to him and, generally, give him news and let him know what they want.

So, accordingly, all the six wives wrote to him. And when he received those letters, he read them one by one — their news and whatever they had written about themselves, and then, whatever they desired from that foreign country.

So, he prepared a suitcase for each of his wives. According to the list of what they wanted, he had all of that purchased and put into that particular suitcase. So, like that, he went about fulfilling the lists sent by all of his wives.

When he came to the list sent by the last wife, when he opened that letter, it was a blank letter and there was no news. Nothing was written in it and only the number '1' was written boldly on that page.

When he saw that '1', he did not understand what that meant and he then spoke to his minister who was accompanying him and he told him, "See how this lady has written? She has not communicated properly what she wants exactly. She's just written this number '1' in this letter."

So, that minister was wise and after thinking and contemplating on that letter, he told him, "This youngest wife is very intelligent and wise and she has not asked for any material things from here. What she means by that '1' is that she means you as '1' and she wants you to come back. And she doesn't want any other thing from here."

So, accordingly then, he got all the bags packed and he took this letter of this queen and he kept it with himself and he returned.

When he returned to the palace, he summoned all the queens and gave each of those queens the particular suitcase that he had packed for them. And, with their letter, he told them, "This is the list you had asked for and this is the suitcase. It has all of the things that you wanted." And, accordingly, he gave all of those queens what they had desired.

Then, finally, this queen who had written that letter with '1' in it, he accompanied her to her quarters and, with him, he took all of the other things that he had carried with him.

So, the moral of this story is that those who had desired all those material things — those queens – they got what they asked for, only those material gifts which they had asked for. But the one who had asked for the king himself, she got the king and, with that king, also came the kingdom and all of the other material things around with it.

* * *

So, that is what happens when we do Simran also. We do Simran and we ask for all the worldly things to solve our other problems and attachments, etc.

We do this, but the body is not permanent. We are not going to stay here permanently. And when we leave all of those material things behind, then all of that Simran is wasted.

So, instead, Masters say, "When you do your Simran, you should ask for God Almighty. You should do it without any other desire. And should you ask for the Satguru, you ask for the Guru

to manifest within. And once the Guru has manifested within then, with Him, you have got all of the things that would possibly be there.

Kabir Sahib says, "We should do our Simran without any desires because, if we are doing it with all desires on a worldly note, then we are going to have to leave all of these things behind at the time of death. And there will be no point in what we have made efforts for."

We should do our Simran with the sole objective of meeting our Master, with wanting only our Master within.

So, therefore, Kabir Sahib says, "The person who does Simran without any other desire — without any desire — and only for his Master, he is the highest of them all.

Nar naari sab narak hai,
Jab lag deh sakaam.
Nar naari sab narak hai,
Jab lag deh sakaam.
Kahe kabir soyee peev ko,
Jo simire nihkhaam.

Kabir Sahib says, "Whether a male or a female does Simran, till their Simran is devoid of any desire, that person is not going to be free from the pull of hell." So, one has to be free of any desires while doing Simran.

God has given us this priceless opportunity — this human life — for being able to come out of this ocean of life and go back to God Almighty. So, in this life, when we have a Master, and we have been initiated, and we are doing our practice, but again asking for all the worldly things, then we are not using that opportunity appropriately.

Dukh mein simiran sab karein,
Sukh mein karein na koyee,
Dukh mein simiran sab karein,
Sukh mein karein na koyee,
Jo sukh mein simiran karein,
Tho dukh kahein hoy.

Kabir Sahib says, "Everyone only does Simran when he is faced with sorrow and when he is faced with difficulty. Only at that time, he does his Simran. And later, when that period of sorrow has gone, then he forgets Simran. And again, when there is a little bit of joy, etc., then again, he forgets Simran."

Kabir Sahib says, “When we are faced with joy or pleasure, we don't even remember our Master. We don't remember God Almighty. And, at the slightest sorrow, we remember Them, and then we start doing our Simran.”

Kabir Sahib says, “When you're happy also and you do Simran, then you will never be facing that period of sorrow.”

So, we should do our Simran equally, whether we are faced with joy or whether we are faced with sorrow, because we should be doing Simran for our salvation — for getting out of this ocean of life. And that has to be done continuously and consistently with whatever we are faced with, whether it is joy or sorrow. And when we do it like that, then the Grace of the Master is also with us. And He also helps us so we do not face sorrow in that situation also.

Sukh mein simiran naa kiya,
Dukh mein kiyaa yaad,
Sukh mein simiran naa kiya,
Dukh mein kiyaa yaad,
Kahe kabir tha daas ki,
Kaun sune fariyaad.

Kabir Sahib says, “When we have not remembered God Almighty or our Masters when we had joy and in good times then, when we are faced with sorrow, we start remembering Him. At that time, God Almighty also does not listen to us because He knows that we are not remembering Him for Himself but we are remembering Him for getting rid of that sorrow. So, at that time, He also doesn't listen to us.”

When we do our Simran, we develop an inner strength to be able to weather our sorrows and enjoy our joys equally. We are not swayed by either sorrow or by joy when we look at all of these equally.

One thing we should remember is that neither a period of joy nor a period of sorrow is going to be permanent. All these experiences will be coming and going as part of our fate deeds. And the only thing that is permanent is God Almighty and our Satguru within.

So, when we do our Simran, we should be doing it and praying for something permanent like that – and praying to God Almighty. And then the hand of Grace of the Master is also on that devotee who is doing his Simran. That way, he is able to weather periods of sorrow as well, with the Grace of the Master.

Simiran ki sudhi yo karai,
Jaise kaami kaam,
Simiran ki sudhi yo karai,
Jaise kaami kaam,

Ek palak bisarein naahi,
Nis din aato jaam.

Kabir Sahib gives different aspects of how we should be able to perfect our Simran and how we should do it. So, He gives an example of a person who is drawn to lust, and that person, forever and at all times, is remembering that woman — whether he is across seven seas or whether he is next to her." So, at all times, he is fixated on that woman.

Like that, Kabir Sahib says, "If you're able to give that kind of attention to Simran, then success is not far away."

So, if we are able to move that love and affection, which we have in the world outside, and we are able to focus that love and affection within, then the Master is not far away. He is very much within us and we, immediately, are able to get His Grace.

So, if there is one relationship, which is nearest and dearest to us, it is the relationship with our Satguru, with our Master. We even leave our families behind when we are traveling, but the Master, at that time, is also along with us.

So, what the Master desires is that we have love and affection for Him, and then, His Grace is not far away.

Therefore, we should have true love and affection for our Master and we should go about doing our worldly activities, looking at that as a duty towards our Master while we focus our love and affection on the Master. We should remember that the world that we are pursuing, everything, all our desires, are untrue. They are false and they are not permanent.

Simiran ki sudhi yo karo,
Jyon gaagar panihaaar,
Simiran ki sudhi yo karo,
Jyon gaagar panihaaar,
Haalai dolai surati mein,
Kahe kabir bichaar.

Kabir Sahib gives us an explanation on the matter of Simran because, oftentimes, we have doubts – we have families, we have children, and we have work, and we have business, and we have all these things so, therefore, we are not able to do Simran. We have these doubts always in our mind.

He clarifies that and He gives an example that, if you visualize this girl from the villages who stays in the mountains, they don't have water in the villages at the mountaintops. So, they have to fetch the water from the foothills.

They carry four vessels, four relatively smaller vessels, because it is very difficult to haul up a very big vessel. So, they carry four vessels with them and they go down to fetch water. And when they fill those vessels, then they place two vessels on their head and one in each hand.

Three or four or five girls go together — they are friends — and they go there and all of them fill their vessels with water. And then, talking to each other and playing around, they climb the hill again.

While climbing up, they are talking to each other. They are also climbing that difficult terrain and, at the same time — while they are talking and playing and making fun of each other — at all times, they still remember the balance of those two vessels on the head.

The attention is always on the balance of those vessels on the head, and all of them are, consciously, are talking to each other, walking, climbing, and going towards their home up on the hill. They are still very mindful of the balance of those two because, if they lose that balance, then those vessels will drop and that water will get spilled.

* * *

So, like that, when we go about our lives, we may be taking care of our families, we may be doing our employment, or we may be having our business, or whatever things that are keeping us occupied, but at the same time, we should always be mindful of our Satguru, of our Simran, and that should be continuous while we are doing all of these other activities.

Of course, while working, where we are using our intellect — we are doing some office work and we are doing something, which requires our intellect to be utilized — then it is difficult to do Simran. It may not be possible because we have to use our mind for that.

But, otherwise, while walking, while driving, or if ladies are preparing food at home, at such times, one should always try to remember and do Simran.

So, therefore, where we are not using our mind or intellect, we should use that time to do our Simran.

And, throughout the day, if the mind is not occupied, then we should use that time for doing Simran. This way, we will be happy while we are in that state doing Simran. And, at the time of death also, our Satguru — our Master — will come to fetch us.

* * *

Once, Musa Peygambar became a little egoistic, thinking that there was no other devotee such as himself. So, he could not be content with just thinking this to himself, so he went to God Almighty. And, there also, he placed this thought in front of Him and asked Him whether there was anyone else who was as great a devotee as he was?

God Almighty told him, “It is not only in human beings but animals also have greater devotees.”

So, Musa asked Him, “Please, tell me where such an animal is so that I can go and do some seva of that animal who is such a great devotee of Yours.”

So, he was directed to go about two kilometers from where he was and there was a village. And, north of the village, there was this tree. And, on the tree, there was this bird.

So, God Almighty instructed him, “Okay, you can go and see if you can do some seva for this bird.”

As directed, Musa went there and he saw that this bird was in meditation, sitting on the tree. And, nearby from that tree, was this spring of water.

So, Musa greeted the bird and asked him if he could be of any help and if he could do any seva for the bird?

The bird indicated to him, “Look Musa, I don't have time to talk to you. But, because God Almighty has sent you, I will talk to you. And, if you are desirous of doing some seva then, there is this spring of water, which you see that is at a distance. If you can bring that closer to me up here, then I don't have to break my meditation every time I need to go and drink water. That way, I will be able to spend more time in the devotion of God Almighty.”

So, looking at that kind of devotion, the ego of Musa was completely broken. And he felt that, even in animals, even in birds, there are such great devotees — such great devotees who don’t even want to get disturbed for drinking water. Such is their devotion of God Almighty. So, he told the bird, “Unfortunately, I will not be able to help in this matter.”

So, that way, there are great devotees in animals and in birds also. And there have been, historically also, many great devotees in birds and animals.

* * *

Kabir Sahib says, “If we miss out on one second of Simran, then we should feel as if we have lost fifty years. That is how strong our Simran should be.”

So, that way, if we develop our love and devotion, then the Master is not far away. He is within us only and He will open the door immediately.

Simiran ki sudhi yo karau,
Jyo surasri suth maahi,
Simiran ki sudhi yo karau,
Jyo surasri suth maahi,
Kahe kabir chaara charath,

Bisarath kabahu naahi.

Kabir Sahib gives another example of what should be the attitude or how we should look at Simran. He gives the example of a cow who has just recently given birth to a calf.

The farmer, generally, ties the calf and allows the cow to go out and graze. So, when that cow is grazing, she may go a slight distance away from that calf, but her attention is always on the calf. So, even if a crow comes nearby or a dog comes nearby, she immediately comes back to the calf.

So, that way, if we watch whatever she is doing — she is eating her food also, she is doing all of that — but her attention is always on that calf, and that state of the calf.

So, like that, we should go about our worldly activities also. But, at all times, our attention should be on Simran and on our Satguru and Naam.

Simiran ki sudhi yo karau,
Jaise daam kangaal,
Simiran ki sudhi yo karau,
Jaise daam kangaal,
Kahe kabir bisare nahi,
Pal pal lehi samhaal.

Kabir Sahib gives another example of how we should have our love and affection towards our Simran and towards our Satguru and Naam. He gives the example of a greedy miser.

This greedy miser is always busy counting his money. At all times, the money is always on his mind. And whenever he lends money, he will make sure that he gets his interest back. So, his attention is always on how to get that interest back. And he keeps counting his money, again and again. Even when he sleeps, it is always money. While he sleeps and while he dreams, eats, dines, whatever it is, it is always money. So, for him, God is money. And that is what Kabir Sahib says.

So, He says, "Like this miser always thinks about his money. Like that, a devotee should always think of his Simran and about his Master and Naam."

* * *

We had a devotee in the ashram and he was about seventy-five years old. He would never spend any money — not a single paisa he would spend. And he would always carry around three thousand rupees in the pocket of his underwear and he would pin it.

He would never spend that money. If someone was wanting money from him for giving him interest and then repaying later, he would use that money only for lending. And he had the habit of smoking bidis. And, again, he would never spend on the bidis.

So, people who would visit the ashram. He would ask them if they had bidis to give him. Even that one bidi, he would smoke one bidi, at best, in a day. And again, this bidi, the way he would smoke was not by any matchstick or anything, he would come to the langar and light his bidi. Then he would take a couple of swigs and then, again, he would snuff the flame out of that bidi and keep it in his pocket. And when he wanted to smoke again, he would come, light it up like that, take two swigs of the bidi, and then again, keep it. One bidi would go for half a day. And these were also bidis that were not purchased by him.

And, whatever money he lent outside, unfortunately, none of that ever came back to him.

That is how these people always think of money. For them, giving money is like taking the life out of them. So, that is how it is and they are all constantly thinking about money.

Kabir Sahib says, "That way, you should think of Simran."

Simiran se man laiye,
Jaise naad kurang,
Simiran se man laiye,
Jaise naad kurang,
Kahe kabir bisarein nahee,
Praan tajai tehi sang.

Kabir Sahib gives another example of how you should have love for your Simran. He gives the example of a deer.

One of the biggest attractions for a deer is sound — is music. And that's how hunters catch deer. Otherwise, to catch a deer is very difficult because they have tremendous speed and agility.

So, that deer is attracted by sound and when the hunters go for catching a deer, they take off all of their clothes and they cover themselves with leaves. They only leave openings for their eyes to see. And they play this musical instrument, which attracts the deer.

So, that deer gets attracted to the instrument and to that music, which is coming, and it cannot see any person standing there. So, it comes close to where that source is. And, eventually, it places the head on that instrument, forgetting about itself. It is completely lost to that music. And then, that hunter easily catches that deer.

So, like that deer forgets about itself, forgets about its whole life, and gives away that life for that music, which it is attracted to, like that, Kabir Sahib says, "A devotee should be having that much love for Simran."

Simiran se man laiye,
Jaise deep patang.

Simiran se man laiye,
Jaise deep patang.
Praan tajai chin ek mein,
Jarath na mode ang.

Kabir Sahib gives another example of how we should have love for Simran. So, he gives the example of a moth. The moth is attracted to light.

In earlier times, lights were in the form of lamps, which people would light in the evenings. And the moths would get attracted to those lamps.

When they would come close by, they would even get burned by that lamp. So, some moth would burn one wing or some moth would burn two wings, and they would die as a result, but they would not leave the attraction of that light of that lamp. So, that moth sacrifices its life for that attraction of the light in that lamp.

Kabir Sahib says, "Like that, a devotee should have that much love for Simran.

Simiran se man laiye,
Jaise keet birang.
Simiran se man laiye,
Jaise keet birang.
Kabir bisare aap ko,
Hoy jaay tehi rang.

Kabir Sahib gives another example of the devotee and Simran. He gives the example of a Mason wasp.

Now, this Mason wasp brings mud and it makes small cavities with that mud — small holes around doorframes and in corners of walls.

It brings these caterpillars and it stores these caterpillars in those cavities it has built and seals them. And, every morning, it makes those caterpillars listen to the sound it emanates. By listening to that sound, that caterpillar gets transformed into a Mason wasp. And, after it is ready — it has grown — it grows wings like the Mason wasp. After it is ready, this Mason wasp opens that hole and allows it to come out.

And those caterpillars, which do not get transformed because of the sound of that Mason wasp, lose their earlier body also and are not able to transform to a Mason wasp.

So, Kabir Sahib draws attention to that relationship between that caterpillar and the Mason wasp. And, like the caterpillar transforms itself because of the sound of the Mason wasp, like that, a devotee should have that affection for the Simran and Naam for getting transformed.

Simiran se man laiye,
Jaise keet birang.
Simiran se man laiye,
Jaise keet birang.
Kabir bisare aap ko,
Hoy jaay tehi rang.

Radhaswami.

34

Meditation Talk
12 Aug 2018 – Morning

Mahatmas Have Referred To This World As A 'Jail Of Kal'

SANT JI USE TO GIVE AN EXAMPLE of what the state of affairs of a human being is in this life in this world.

Mahatmas have referred to this world as a 'jail of Kal'. So, for people who are there as inmates in jail, outsiders come and they have sympathy for these people.

Some person comes and he gives them some good juice or sharbat — he brings sugar for them.

Others feel that the inmates are not getting proper food and nutrition, so they bring food from outside for these inmates. So, these people get that momentary enjoyment of that food or that juice which has been provided.

Yet, another person comes and he feels that these inmates don't have any proper clothing to wear because it is cold. So, he gives them sweaters and blankets.

All these people came and helped these inmates. They made their life a little more comfortable. And from a C grade class that they were staying in, they brought them to an A grade class. But, that has still not got them their freedom.

And then, there is yet a fourth person and he takes pity on all of these inmates. He has the key of the jail and he feels that these people have stayed and suffered a lot in the jail and they should be allowed now to go back to their homes and stay with their families. So, he opens the jail and frees all of them.

So, one sees who is the person who has helped the most. They may have got the juice or sharbat earlier, and someone may have given them better food. Yet, another person would have given them sweaters or blankets to keep them warm. But, finally, the person who has given them that freedom from that jail forever is the person whose help has been the most for them.

Likewise, in the same manner, God Almighty sends Saints into this world and He gives them the key of salvation. They come into this world with the Will of God and They take the

responsibility of freeing the souls from this ocean of life. And They take those souls safely back to God Almighty.

Saints come into this world to free the souls. They do not come into this world to create more bondage or to shackle the souls more into this world. They explain to the souls about the freedom — about reality — and get the souls rid of this ocean of life.

In that way also, there are godmen from the side of Kal as well and they are also sent for a purpose into this world. And they also help alleviate problems and help souls in this world. But the help that they are extending to the souls is limited and that help doesn't get them salvation from this 'jail of Kal'.

It is only the Saints, Who come from God Almighty, Who have that key of salvation, and They take the souls out of this ocean of life.

So, Masters say, "Your good deeds from a million lives have resulted in this human form — in this human life — that has been given to you. And it is with the Grace of God Almighty that you have been given the company of the Masters."

It is with a lot of our past good deeds that we have got the company of the Masters. So, it is necessary for us to follow the Path and Their Teachings and help our own soul.

Sant Ji has said, "Every day, we waste 21,600 breaths and that is how life is passing away." So, we should use these precious breaths to collect the wealth — that wealth which will go with us after this life as well.

* * *

So, the atmosphere is quiet and we should make the most of it. Sant Ji used to always say, "A quiet mind is good for meditation." In the mornings, our mind is very quiet. And, as we progress in the day, the mind becomes more and more turbulent. So, we should make the most of this time. So, close your eyes and sit for meditation.

35

Meditation Talk
12 Aug 2018 – Afternoon

We Should Not Get Carried Away By Our Egos — We Should Not Talk Badly About Saints

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THIS IS AN INCIDENT during Guru Arjan Dev Ji's time. He had two paathi jis — and one of them had a young daughter who was to get married and he needed some money for that marriage.

So, he thought that Guru Arjan Dev Ji had disciples from all across the country and right up to Afghanistan so he could request his Master and, accordingly, some disciple could help financially.

He went and told Guru Arjan Dev Ji, "My daughter has to get married. So, if you can help me financially?"

In those days, there was a lot of value for the rupee. So, he wanted to give two hundred rupees the next day.

When Guru Arjan Dev Ji offered him two hundred rupees, he said, "This will not suffice for the wedding. However, you have so many disciples. Even if all of them give one rupee each, even then there will be a lot of wealth that I can get."

So, that way, about one and a half months passed and nobody gave any money or seva like that. And he went back to his Master and he requested that He shower some Grace because there was no money that had come his way.

He requested, "Even if all the sangat just gives a little money each, then that will be of great help." So, he was told to come the next day.

The next day, when he came, Maharaj gave him four and a half annas — four rupees, fifty paise. So, when he placed four rupees, fifty paise in front of him, the paathi ji told him, "You have more than five thousand disciples, so why such a small amount? Why so much less?"

Guru Arjan Dev Ji said, "You said that each of the sikhs should give you money and there are only four sikhs — Guru Nanak Ji, Guru Ram Das Ji, Guru Amar Das Ji, Guru Arjan Dev Ji, Guru Angad Dev Ji, and I am just half a sikh. So, that fifty paise is from me."

So, that paathi ji got angry with this reply.

In those days, that respect that we have for Masters now was not that much. So, the paathi ji kind of got angry with his Master and told Him a few things – gave Him a piece of his mind. And then he said, "You cannot even help me. I am your paathi and it is only because I am singing these bhajans that people come to you — otherwise, they won't come. So, I am walking away now."

So, with that, he walked away and he stopped coming for his seva as a paathi.

Now, after a couple of days, when he was required again, his Master sent for him. But he refused. He said, "I am not going to come now." And, that way, he stopped doing his work as a paathi.

Now, if it had stopped at that, it would have been okay. But he kept slandering and talking bad and ill about his Master, and he kept talking everywhere. And, that way, day-by-day, his situation deteriorated and he had to suffer a lot as a result.

* * *

Even in Somanath Baba Ji's time, He used to go in the early '50s to Pahad. And there, they would put up a tent and He would give His Satsangs and discourses.

And there was a Sharanappa there and he was a disciple of Sawan Singh Ji Maharaj and he was opposed to Baba Somanath Ji. And whenever Baba Ji would go there for Satsangs, he would try to create noise and distractions. He would go up on the hilltop and he would throw those big boulders from the top. And he had also got a few mystical powers. So, he used to move those boulders and make them fall down. They would create a lot of noise when they would roll down that hill.

So, this went on for about two years and then, finally, Somanath Baba Ji, through other satsangis, tried to convey to him that he should stop doing this. It was not good. But, he did not stop.

Then, annoyed, Somanath Baba Ji cursed him and said, "This man will roam around like a dog." And that is what happened.

For nearly twenty years, he was roaming around only on a red towel. He would go from place to place and no one would bother to talk to him because of all these things that he had done and what Somanath Baba Ji had said.

So, after that, when Somanath Baba Ji had left his body after a few years, Sharannapa came back to Pahad Ashram. And there, he asked for mercy from the sangat and then he stayed there. So, that way then, he did his seva later and he would work in that farm there, like other satsangis.

* * *

So, we should not get carried away by our egos. And we should not talk bad about Saints, ever.

I have seen, myself, two or three incidents like this. And all of them spoke badly about the Masters and they had to suffer a lot.

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The atmosphere is quiet and we should make the most of it now. So, let us close our eyes and let us sit for meditation.

36

SATSANG
12 Aug 2018 – Afternoon

For Going On The Path Of Spirituality, It Is Important That You Maintain A Vegetarian Diet

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The paathi is singing from the Bani of Sant Kabir Sahib from the book: Kabir Sakhi Sangrah...

Manshaari manava parath
Chara rakshas ang,
Manshaari manava parath
Chara rakshas ang,
Thaaki sangath mat karo,
Parath bhajan mein bhang.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Masters have written on various aspects of Sant Mat. And, in that, the Masters have also covered food, which is a very important aspect on the Path — how this food affects us, how this food may be detrimental to the Path. That is also written by Saints. So, what we should eat and what we should not eat is written by the Masters.

Historically, in India, the rishis and munis have left their families and they have gone into these forests. They have completely given up their sense of taste and they have been surviving on only fresh leaves of trees and doing their difficult austerities.

These munis, to do their austerities, they would first drink the juice of neem and, by that, they would then cleanse their stomach and their intestines. They would vomit out everything. And, with that cleansing, after that, they would do the doti, neti, and basti, and then start their pranayamas.

So, Kabir Sahib has also covered this aspect of food and what we should eat in His Bani. And, Kabir Sahib says, "Those who eat non-vegetarian food are like demons."

This body, which has been given to us, is a very unique creation of God Almighty. And this is a temple, which He has created — where he has kept the Path of going back to Him. And He Himself resides within this body.

So, in such a beautiful body that He has created, when we eat food like this, then we are disrespecting the temple. And secondly, we are indulging, in the tamsic sense.

By eating such food, it takes long to digest and that brings about tamsic qualities or attributes of tamas in us.

So, God Almighty has very uniquely created this body. And if we notice the carnivores and the vegetarian-eating species, then a very distinct quality of the carnivores is that they have got four canine teeth, and these canines are used for eating non-vegetarian food.

In the earlier days also, one would see rakshasas, or demons, having these kinds of canines. We do not notice these canines in human beings. So, we are definitely distinguished from those carnivores.

So, this is a living temple, which God Himself has created. Therefore, to keep the cleanliness of this temple, we have to be cautious and mindful.

We often misunderstand that, by eating eggs or eating non-vegetarian food, we become strong, and by not eating that, we become weak. But, if you notice all the vegetarian-eating animals, they eat leaves — dry leaves — but you see the kind of strength that they have.

You can notice in elephants, you can notice in bullocks, and oxen, cows, they carry so much load and they have so much strength, but they all eat hay and dry leaves.

Also, another trait is, non-vegetarian-eating people are more scared people. They have more fear in their hearts. Whereas, vegetarian-eating people do not have that much fear and they are also easily mixing with others.

Even in animals, we see the carnivores are often hiding in caves or in dens, but the vegetarian-eating animals are roaming about fearlessly outside.

So, Kabir Sahib says, "This body, which has been given to you, is not for eating non-vegetarian food." The body and attributes given to non-vegetarian eating animals is different — like the teeth that were described.

Maans machariya khaath hai,
Suraa paan se heth.
Maans machariya khaath hai,
Suraa paan se heth.
So nar jad se jaayinge,
Jyon moori ka kheth.

Kabir Sahib says, "Those who indulge in these kinds of cravings and eating non-vegetarian food, animals, fish, and other species, are extracted from human life like we cut radish from the field

— once it is pulled out, it is pulled out with the roots. In that way, you are pulled out of this human life."

In the vegetarian food, the elements* are lesser elements and, therefore, the pap — or the bad deeds associated with eating vegetarian food – are less in comparison to the higher species, when we eat non-vegetarian food.

**elements here refer to the tattwas, or gradations of consciousness*

So, therefore, rishis, munis, and Masters say, "For going on the Path of spirituality, it is important that you maintain a vegetarian diet. And that is good for us as human beings."

On intoxicants also, once we consume intoxicants then, again, we lose the balance of our mind and then we cannot follow on this Path of spirituality.

Therefore, it is very important for us to be mindful of the diet we have and we should have a vegetarian diet if we want to tread on this Path of spirituality.

Maans maans sab ek hai,
Muragi hirani gaay.
Maans maans sab ek hai,
Muragi hirani gaay.
Aankhi dekh nar khaath hai,
Te nar narkah jay.

Kabir Sahib says, "The meat that we eat — the non-vegetarian food that we eat — is alike and there is no distinction between whether it is of a cow, whether it is of a goat, or it is of a chicken. All of that is the same. And if we are, with our open eyes, eating that non-vegetarian food, then we are preparing ourselves to go into hell."

And also, the other law of this world is that, wherever we have our desires, at the time of death, we are drawn to that in the next life. So, when we are eating non-vegetarian food, that desire to eat non-vegetarian food remains with us and, after death, we are also sent by Maya. She sends us to a place where we will be able to fulfill that desire.

So, oftentimes, we are sent into carnivore animals' bodies — like a cheetah, or a leopard, or a tiger, or something like that. And that is where you are able to then fulfill your desire of eating flesh.

* * *

There is a story during the time of Guru Nanak Ji.

There were disciples — there was a boy who was an initiate, but his father had not been initiated.

So, his sons would tell him often to go to Satsangs and listen to the Satsangs. Although he had the Darshan and he had gone to Satsang, he did not like to go there.

So, he had become quite old and, once, when he was lying down in his room, the neighbors were cooking some non-vegetarian food. Earlier, he used to eat it, though he had stopped eating non-vegetarian food. But, while he was lying there, this aroma of that food being cooked at the neighbor's house was coming into his room and he momentarily felt, "If this smell is so good, the aroma is so good, the food will really be very tasty."

Now, with that thought, he died there. He expired and this thought was there on his mind when he died. So, he was then sent into the life of a tiger — he became an animal because of that desire. And he grew up as a tiger.

Now, meanwhile, after Guru Nanak Ji, it was Guru Angad Dev Ji Who was doing His preachings at the time and these boys would go there. While returning, they would see this tiger. And, this tiger, with his memory, would remember that it ~~is~~ was his children who were passing by.

Now, usually in the human form, we do not have memories of our past lives. But, in animals, there are these impressions, which they carry.

So, this tiger would see his children passing by and he would, many times, stand there and watch them.

Once, these children spoke to Angad Ji and they told Him, "Four or five times, when we have gone home, we have noticed that there is a tiger who stands in the way. We are scared that he may attack us."

So, Angad Dev Ji, with His clairvoyance, saw within and He told them, , "That tiger is your father and he won't kill you. He won't hurt you. He just comes to see you."

So, they were quite shocked to hear that and they asked Him, "If our father has become a tiger, then what is going to happen to us?"

But then, He explained to them, "You have been initiated. This will not happen to you. And it was unfortunate that, at the time of death, this aroma of this non-vegetarian food drove his desire to eat non-vegetarian food. And that is how he got into this life of a tiger."

So, then they asked Him, "Now he's in this life of a tiger. How is he going to going to get his salvation?"

So, Guru Angad Dev Ji gave them some Prashad and He told them, "When you are walking past him, when you see him, you place this Prashad on the way and you walk away from there. Now, seeing that his children have left something for him, he will come and eat it. And when he eats it, then he will leave this body and he will be given a human birth again."

So, they did it accordingly. When they saw that tiger, they left that Prashad on a rock — on a solid rock — and they walked away from there. And looking at something placed for him by his children, he ate that. And then, he left that body — that soul left that body — and got the body of a human being.

* * *

So, that is the rule of this world — you will get in the next life what you have desired at the time of death.

That is why, when we eat non-vegetarian food and that desire continues to be with us, we are then going to be driven into lower life forms.

Yeh kookar ko khaan hai,
Manush deh kyun khaay.
Yeh kookar ko khaan hai,
Manush deh kyun khaay.
Mukh mein aamikh melatha,
Narak pare so jay.

Kabir Sahib says, "This food is the diet of dogs and cats and this is not the diet of human beings. And when human beings are eating this, then they are not going to get free from hell."

Masters have, therefore, always cautioned that we should refrain from eating any kind of non-vegetarian food and intoxicants because these bring about the tamsic gunas within us — the tamsic attributes. And they also make us go into hell. So, They have always asked us to refrain from these things.

Bishta ka chouka diyaa,
Haadi seejai haad.
Bishta ka chouka diyaa,
Haadi seejai haad.
Chooth baraave chaam ki,
Tha ka guru ka raad.

Kabir Sahib gives an example. Now this is often witnessed in north India —where, in a family, there are a majority of vegetarians and there are a few non-vegetarians in the family.

So, these people who are non-vegetarians are not allowed to cook meals in the kitchen and they're asked to cook outside. So, what they do is, they clean the area outside, in their compound somewhere.

This is more of the conventional way in the villages where, to clean that area, they use cow dung and they spread cow dung on the floor so that the dust and everything settles down and that area becomes clean.

And there, they set up the firewood and all that for cooking this and then they cook the non-vegetarian meat and bones in a vessel there.

And, there again, looking at the caste system in India, if a person of a lower caste comes even close to that food, they ask him not to come near. And they say, "You stay away from the food." Because the person is of a lower caste.

So, Kabir Sahib says, "What is cooking is dead meat and bones. And yet, you are looking at caste. You are looking at lower caste not coming close to that place."

So, they don't allow a person of a lower caste, saying, "This food will become impure."

Kabir Sahib says, "What is it that they are actually doing. They are actually cooking non-vegetarian meat of a dead animal, but they are showing as if they are highly concerned and they have these high caste values where someone of a lower caste is going to make that food impure."

Haniya soyi hannasi
Bavai jaani vijaan,
Haniya soyi hannasi
Bavai jaani vijaan,
Kar gayi choti taanasi,
Saahib ke deewan.

Kabir Sahib says, "When you cut the throat of an animal and kill it then, to redeem that deed, that animal is going to come as a human being and cut your throat as an animal." This is the law of karma. It is — whatever you are going to do is the same that you will have to pay for. And, this way, the two keep cutting each other's throats in the chaurasi. And, that is how cycle of chaurasi — the 8.4 million life forms — keeps moving, because each one is redeeming the old deed and cutting the other person's throat.

* * *

Somanath Baba Ji used to often relate this story and it is not a story — it is truth. He used to talk about this butcher called Sadhna Kasai — or Sadhna, the butcher. He was in this village where he would cut the goats and serve mutton and give food to people. And, this was the time of the British, when the British were ruling India.

So, one day it so happened that, one of the British officers came late night and asked for some non-vegetarian food. He asked for some mutton to be served to him.

So, this British officer came in the night and met the headman of that village and he demanded for being served non-vegetarian food.

Now, that headman wondered what to do, because it was nighttime. All the shops were closed. What was to be done? So, he somehow managed to purchase a goat and he took that goat to this butcher, Sadhna Kasai. And he told Sadhna, "Look, I have a visitor. I only need about a quarter of a kilogram. No more than that to serve to this British officer. But, you can keep the goat and you can sell it tomorrow, if you want. I just want that quarter kilogram."

Now, when that goat was left with Sadhna Kasai, Sadhna started wondering. He felt, "Now, if I kill this goat at nighttime then, by morning, the flesh will start stinking and nobody will buy it tomorrow from me." So, what he thought was, "This is a very big goat. So, instead of cutting and killing the goat, what I will do is, I will just cut his genitals. And I will just serve the genitals so, that way, the goat will remain alive. And I will be able to kill the goat tomorrow."

Now, when he thought this, he started sharpening his knife. And while he was thinking and sharpening his knife, the goat started crying.

Now, see how the spiritual upliftment of a person can happen, because that was what was happening to Sadhna. And he realized that the goat was crying and, suddenly, then the goat started laughing.

So, he noticed and he was quite shocked to see that; first, the goat was crying and there were tears in its eyes; and now, the goat was laughing all of a sudden?

Now, Sadhna Kasai was, otherwise, a devotee and this was his time of realization — of awakening. So, when he saw that this goat ~~is~~ was first crying and then laughing, he asked the goat, "How is it that this is happening with you? And what is it that is going on in your mind?"

So, the goat gave that realization to Sadhna Kasai and said, "Look, in your previous life, you were a goat and I was a butcher. And I cut your throat. In one shot, I cut your throat and I sold that mutton and I made money. So, rightfully, it is your time, your karma, to cut my throat and sell it and you can do that. That is your rightful thing.

But now, this is a new game that you have started! So, you will now cut my genitals and I will suffer the whole night. And then, you will cut me and kill me tomorrow. And so, that is what made me cry. And then, I started laughing, thinking that, in your next life, I am going to cut your genitals and you will be crying!"

* * *

So, that is the law of karma — that if you have cut someone's throat, then by cutting your throat only, that karma is going to get redeemed. That is how the give-and-take of karmas is happening and that is how we keep going into the cycle of life and death.

Til bar machli khayake,
Koti gau dai daan.
Til bar machli khayake,
Koti gau dai daan.
Kaasi karavat lai marai,
Thau hu narak nidaan.

Even if a fish eats a small sesame seed — or the equivalent of this food — and then, the fish then goes to the Ganges to get salvation, or get itself cleansed of this karma. Even if it goes to get its head cut off, even then, it will not be able to redeem this. It will still have to go back.

There is a convention there in Varanasi — to get yourself redeemed of all your sins, you go and get a slight cut on your neck with a hacksaw, which is kept there. That hacksaw belongs to a mahatma who had cut his son's throat and he had got himself elevated to the heavens as a result. That is the story, as it goes.

So, that is a very long story, but the short of it is that people believe even today that, if they go and take this small cut on their neck, then they have got absolved of all of their sins.

But, Kabir Sahib says, "This is not true. None of this is going to be able to get you rid of your karmas — even if you have eaten food as little as a sesame seed, you will not be able to get yourself redeemed. And even if you donate ten million cows to get yourself free from that sin, you will not be able to get free."

So, this is a temple, which can change you from a human being to God Almighty. But, we are spoiling this temple by eating that kind of food and flesh. So, that is the highest order of sin that we are doing to this temple.

When Guru Nanak Ji went to Mecca, there was a kazi, Rukhnuddin. And he asked Nanak Sahib also this question as to, "How is this temple of God? Please describe the temple."

So, he asked Him for a description of that temple of God. And he asked, "How many kangooras are there. (Kangooras are those square blocks on the top of a castle that we see.) And how many doors are there and how many windows are there?"

So, Guru Nanak Sahib described to him, "There are thirty-two kangooras and twelve bhuls (that is, the blocks — the major structure of blocks of the castle), two windows, and nine doors." So, He said, "There are twelve bhuls. Bhuls are the joints of our wrist, elbow, and shoulder; and likewise, our hip, knee, and ankle. So, that way, we have twelve. Then, there are nine doors.

So, the nine doors are our nose, ears, and all of those nine doors, and two windows, which are the eyes — two eyes." And He said, "There are fifty-two kangooras. Fifty-two kangooras are the thirty-two teeth and twenty nails; and that is how the temple of God is."

So, Nanak Sahib was explaining the human body, which is the temple of God. And so, the Masters say this is the temple of God where, with the Grace and Knowledge of the Master, we will be able to manifest God Almighty within this temple.

Therefore, when we spoil this temple of God by eating all the non-vegetarian food, then He gives us the punishment of going to hell.

Bakari paathi khaath hai,
Tha ki kaadi khaal.
Bakari paathi khaath hai,
Tha ki kaadi khaal.
Jo bakari ko khaath hai,
Tin ka kaun havaal.

Kabir Sahib says, "The goat eats only leaves and, because of that eating of leaves, for its death, it has to be cut. It is beheaded and then it has to have its skin pulled out. All this is because it is eating leaves. So, just imagine that, if you eat the goat, then what is going to happen to you?"

"So, for those who eat goats," Kabir Sahib says, "imagine what is the suffering you are going to go through? You have to go through a countless number of lives to pay off and redeem that debt."

Peer saban ko ekasee,
Moorakh jaane naahi.
Peer saban ko ekasee,
Moorakh jaane naahi.
Apana gala kataayi ke,
Mishth basai kyun naahi.

Kabir Sahib says, "The pain that is suffered by the animal, whichever animal it is, whether it is a human being, or it is a goat, or a cow, or anyone, when it is being cut, the pain that is suffered is equal. Everyone suffers the same pain."

Then He points out that we sacrifice animals in temples and we say, "Okay, when we sacrifice this animal, it is going to go to heaven."

So, Kabir Sahib says, "Why do you want to send that animal to heaven? Why don't you cut your own throat and go to heaven?"

So, like that, goats are often sacrificed. After reading the Koran, the mullahs cut the goat and say, “We are sending this goat to heaven.”

So, Kabir Sahib says, “There is no need for that goat to go to heaven. You go to heaven. You cut your throat and go.”

Muragi mulla se kahe,
Jab karatha hai mohi.
Muragi mulla se kahe,
Jab karatha hai mohi.
Saahib lekha mangasi,
Sankat parieh tehi.

Kabir Sahib says, “The mullah, who had read the Koran, was sharpening his knife to cut the throat of a chicken. And when he was doing that, that chicken started fighting with the mullah. She told mullah, you are sharpening your knife to cut my throat but you just imagine that, after your death, when you go for your judgment. They are going to ask you, why did you cut the throat of that chicken? Was that the chicken’s fault or yours? So, you will be in a quandary there to answer that question, and they will ask you whether that chicken had bitten anyone of your family members or done anything bad to you? So, why was it that you had to cut that chicken's throat? And you will not have an answer. You will be in deep trouble there.”

Kaala muh kar karad ka,
Dil se dui niwaar.
Kaala muh kar karad ka,
Dil se dui niwaar.
Sab hi surat subhaan ki,
Ahamak mulla na maar.

So, Kabir Sahib says, “O mullah, make that knife — that sharp blade of yours — make it black and throw away that knife. Get some compassion in your heart. What you're doing is not right because all are the children of God Almighty and, therefore, you should not do like this with any of the children of God Almighty. Have compassion in your heart for all of them. And when you do something to the child of God, then God will not have any sympathy for you. And you will have to go and suffer in hell. You will have to suffer in various life forms for a long time.”

Gal gussa ka kaatiye ,
Miya kahar ko maar.
Gal gussa ka kaatiye ,
Miya kahar ko maar.
Jo paancho bismilla kare,
Tho paave deedhaar.

Kabir Sahib tells the mullah, "Don't kill that innocent animal. Instead, if you want to cut the throat, you cut the throat of your anger. And you cut all your vices and get control of all of your vices. In that case, you will be able to get salvation for yourself."

So, if we control our five vices, and we control our karmendriyas then, in this life itself, we will be able to get salvation.

Din ko roza rahat hai,
Raath hanath hai gaay.
Din ko roza rahat hai,
Raath hanath hai gaay.
Yeh khoon woh bandagi,
Kahu kyo khushi khudaay.

So, Kabir Sahib, again, talks to the mullah. Kabir Sahib was in a Muslim family. So, He points out to the mullahs, "When you have this roza, you stay hungry the whole day. You don't even swallow your spit. And you do that as devotion of Allah. And, at night, you cut a cow — you slaughter a cow — and then you eat pounds of meat. So, the God Almighty is beset with a question, "Should I give him the benefit of his devotion during daytime, or should I punish him for the night?"

The God Almighty has that question — "That whole day he's been in my devotion. So, should I give him that benefit? Or, in the night, he has been killing animals, so should I punish him for that?"

So, Kabir Sahib tells the mullah, "O mullah, you leave all of this and do real devotion of God Almighty. You throw away that knife and you cut off your anger. You control your vices and control all your karmendriyas and do your true devotion of God Almighty that way. Because all of these animals are also children of God."

People blindly follow the religions like this. And it is not written in the Koran or any other Vedas or Scriptures that we should cut animals like that for offering a sacrifice or doing any such thing. So, that is what Kabir Sahib is pointing out.

None of the Scriptures or the Vedas or Koran say any such thing. And they are all pure and they all talk about spirituality in the right context. But the way it is interpreted and translated after that — and translation after translation and interpretation after that — it has completely depreciated all of the true context and content of all of these holy scriptures and books.

Kush khaana hai kicharee,
Maahi para tuk non.
Kush khaana hai kicharee,
Maahi para tuk non.

Maans paraaya kaayi kar,
Gala katavai kaun.

Kabir Sahib says, "You should have had khichree and done the devotion of God but, instead, you cut someone's throat for doing that. And you have prepared the work for going and getting your throat cut as well."

Khichree is very good for meditation. And that is with a mix of rice and dal.

When I was sitting in the gufa, doing meditation also, I used to cook only khichree — and little khichree. And I used to eat once a day.

So, if you want to meditate and be strong in meditation, then a once-a-day meal is what is required. If you eat twice, then you cannot meditate very well. But, because you may be in business or having some occupation, a meal two times a day is okay. But if you're having three meals, then you are asking for illness.

If you eat three meals, then you get illnesses. So, two meals a day is more than enough for the body.

Kush khaana hai kicharee,
Maahi para tuk non.
Kush khaana hai kicharee,
Maahi para tuk non.
Maans paraaya kaayi kar,
Gala katavai kaun.

Radhaswami.

37

Meditation Talk
13 Aug 2018 – Morning

Saints Come And They Are Able To Explain And Convince Us And Awaken Us From These Impressions Of Past Karmas

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ONCE, THERE WAS AN ARGUMENT between Akbar and Birbal. And that argument was whether a human being is a master of another human being.

Akbar maintained that qualities are given by God Almighty. And, right from birth, a person has those qualities.

Birbal did not agree with Akbar and he said, "No, I disagree."

So, Akbar said, "Give me some proof."

Birbal said, "I can prove to you that my argument is right, but it will take me some time. It will take me about fifteen years to do that."

Birbal then gathered about four or five children who were of the age of one year and he told their parents, "You don't worry. I will take care of these children. They are my responsibility."

So, he kept these children with different people and in different places. So, someone he kept in the forest. And someone he kept in other places. But he kept everyone in the company of a person who was not able to talk. So, with a dumb person, all of them were kept.

He kept observing these children as they were growing, and he saw that the caretaker of these children was not able to talk and she was not able to communicate to them. But, these children were learning from the animals that were there in those forests.

So, that way, whatever animal they could mimic, they would do that. So, someone would mimic a fox and make the sound of a fox. And someone would do that of a tiger. That way, they all were mimicking and learning from those animals.

So, after fifteen years, all of them were brought into his court. Now, two of them were in the forest, and the rest were in other places — but all of them were under the guardians who could not talk.

When they were brought into the court before Akbar, Birbal told Akbar, "You had said the quality is inherent in everyone and those qualities manifest as life goes on. So, now you can speak to them. Ask your questions and let us observe."

So, whatever Akbar would ask, each of these boys would speak in their own language. Someone would make the sound of a fox. Someone would make the sound of a tiger. And they would communicate like that. So then, there was utter chaos in that courtroom with all of these boys making different sounds and behaving differently.

Finally, Akbar said that he agreed with Birbal — that it is only a human master who can teach another human being. So, a human being learns from another human being alone.

* * *

God Almighty also sends His own Essence in the form of a human being so that we are able to appreciate and understand and learn from that human being. So, the Saints come in the form of a human being. And They are fully aware of God Almighty and all of the planes above and His Creation. And then, They come here and awaken us and we are then able to understand Them, believe Them, and go back to God Almighty.

Our mind has got these impressions of all our karmas, of all our previous births. And it is surrounded by all of these impressions and its understanding because of these impressions.

Saints come, and from Their Satsangs, in different ways, They are able to explain and convince us and awaken us and awaken that mind which has these impressions from past karmas.

Both Satsang and Bhajan Simran are equally important. Bhajan Simran are the food. Satsang is the water. And both are equally necessary for the soul.

So, every day we should take out time. Even if it is twenty minutes, we should take out that time, and all of us should sit lovingly and listen to Satsang. And we should, in the morning, set aside time for our Bhajan Simran. By doing this, the soul gets strengthened and the mind gets weakened.

* * *

So, the time is good and we should make the most of this time. Let us close our eyes and let us sit for meditation.

38

Meditation Talk
13 Aug 2018 – Afternoon

Personal Recollections Of Time Spent With The Two Great Masters — SomAjaib

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I PRAY AT THE FEET of my Masters, SomAjaib, Who have given me the opportunity of doing this small Seva of doing Satsangs.

Four days before Baba Somanath Ji left His body, He called me and He told me that I should go to Betta. And He told me, "Go there and, after that, I will go. And, thereafter, you will continue to do seva in that ashram."

So, at that time, at my age, I was quite young. I did not understand the exact meaning of what He was trying to convey. I had only about three years of the company of Somanath Baba Ji, but He was instrumental in making my life and molding my life on this Path.

I was only twenty-three years old then and I did not exactly understand the meaning. What I understood, when He said this, was that I have to go and do seva in the Betta Ashram and then He was going to come there for a bhandara. And we were all expecting about two hundred thousand people to visit because there was a lot of work going on at that ashram. And we thought there would be a very big bhandara and a lot of people would be coming.

And, generally, after that, I had thought, "I will have to come back and do my night duty." That was where my thought process was.

So, after four days then, He left His body. And so, it was a very young age and we were all very shaken up when He left His body. I had completely lost the support in my life, so I was really worried as to how things would be after that.

* * *

So, after that, I went to the Betta Ashram, and there, about three or four of us were there. On the way to the ashram, there is a cave there called Sharanappa Swami Cave, where Sharanappa Swami had done his meditation. So, around three or four of us went into that cave and we were doing meditation. We went there for doing our meditation.

That place had a lot of snakes. Every day, there were two or four snakes that would come there. And there was no light there and we would light a small lamp of kerosene and we only had that light in that cave.

So, then someone placed a door there. It was not a door that was fitted into that cave, but it was just a door that was placed at the entrance. And we nailed some wood there so that people would not come in.

But then, word spread. Sharanappa Swami spread this word around, "There are some yogis who have come from Banaras and they are meditating here." And, as a result then, there was a big queue up of people who would come.

So, there was a lineup of people who wanted to come and they would keep knocking on that door. So, we thought that there is no point in sitting in meditation there now. And it was about eight months that we had been sitting there. So, after that, we decided that this is no longer a place we should sit and we should go in the Himalayas to sit and meditate.

So, from there, we left and went first to Dhareshwar. And there, whatever clothes Baba Ji had given us, we left those clothes there and we took only the very bare minimum of clothes — like a lungi and some underclothes and one shawl. And, dressed like yogis, we decided to go to the Himalayas.

So, from Dhareshwar, then we started the journey. And we were walking on the road barefoot and, because for almost eight months we had been sitting in the cave and all our bodies had all softened up, it was very difficult walking on that asphalt road and all of us developed blisters.

So, we walked nearly two days in Karnataka and then another two days in Maharashtra. In that way then, we all developed blisters and there was all water and pus formations in those blisters on the feet. So, it was very difficult to walk and we were trying to hail down some truck driver to stop and give us a lift. But no one was stopping.

But, after about one and a half hours, one truck driver stopped. And we were just dressed in white clothes — with our banyan and with our lungi — and with the blanket in our bag.

So, he asked us where we wanted to go and we told him, "We really have no idea where we want to go, but you can drop us at the nearest station."

So, he dropped us straight at Manmad, which is in the interior of Maharashtra. So there, he dropped us at quite a long distance at Manmad, which is a railway junction. From Manmad, we boarded a train. All three of us did not have tickets and we just boarded the train. And then, there were some seats, so all of a us sat on those seats there.

So, the three of us sat on the seats and then, after some time, after about an hour or so, there was a ticket collector who came and he asked us for tickets. We told him, "We don't have tickets."

So, he told us, "If you don't have tickets, then don't sit on the seats. Go and sit near the door."

So, accordingly, we were prepared for all of that. We had the blanket laid out and all three of us sat there.

Now, again, we reached another big station called Itarsi. And, at Itarsi, there was a flying squad—-about twenty, twenty-five people — who came in to do all these checking of tickets and all that. So, that was a special situation, which was there. And this ticket collector told them that we had the money but we were not buying tickets. They asked us to get off the train and they made us sit near the station and they called for a big officer. Now, when that officer came, he saw all three of us with beards and all dressed like sadhus. He was looking us up and down and then he told that ticket collector, "Don't bother these people. Let them go back and board the train."

So, we went back and sat near the door again. And then, that train went straight to Varanasi.

When we were sitting, waiting for that officer to come, Ganapadi, who was amongst the three of us, got scared and said, "Now, these people will put us behind bars!"

So, I told him, "How does it matter? Whether you going in a cave and meditate or you go to jail? Both the places you will get two rotis and meditate!"

So, this was like a big joke and I remember this every time. We had been through all of these things. Sometimes, I look back and I really laugh and think that I did all of these things.

* * *

Another incident was when we were with R. R. Singh in Bombay. And again, we were doing a lot of Simran at that time. We had a lot of these pangs of separation with God Almighty, so we decided that we needed solitude and we should go again into some hills.

Buwaneshwar and I, both of us, decided that we should leave and both us ran away. And then, when we went, we reached Panchavati, which is near Nasik, close to Bombay. And there, we stayed for two days.

But then, Buwaneshwar said, "My uncle will get unhappy because of all of this that we are doing."

So, all of that vireh that we had, all of that settled down, and we went back.

So, that way, when we had this vireh, we had this buildup of devotion — two or three incidents like this happened —-finally, we settled down.

* * *

It is the Grace of the Masters that we finally settled down, and when I met Sant Ajaib Singh Ji in Mumbai after that, then all of that was clarified and He gave direction.

So, once before, when I was with R. R. Singh again in Mumbai, at that time, Sant Ji had returned and He had first then come to Mumbai in 1978. He had given us a Satsang at that time. So there, I had the Darshan of Sant Ji in 1978. But, after that, then I went back to Bangalore. And then, because of the conditions there, some time elapsed before I met Him again.

Then, in 1985, I met Him again in the Bombay program. And there, He explained everything to me and told me to go to Andhra Pradesh and settle down there.

In 1985, He told me to go to Andhra Pradesh and do Satsangs there and settle down in Andhra Pradesh to help the sangat there. And, in 1997, He told me to give initiation. This was in the Delhi program.

So, whatever is there, it is the Grace of these great Masters. I am merely a sevadar. Even the initiation I am giving and the Satsangs I am doing, all of this is as a sevadar only. And whatever benefit that the initiates are getting, it is all with the Grace of these two great Masters. It is with Their instructions that I am doing this and I am only a namesake in the front. Otherwise, everything They alone are doing.

* * *

So, it is a good time and a lot of time has elapsed. So, all of you close your eyes and sit for meditation.

39

SATSANG
13 Aug 2018 – Afternoon

The Mind Engulfs Us In Deception So Much That We Don't Even Remember The Meditation Or Devotion

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The paathi is singing from the Bani of Swami Ji Maharaj from the book: Santon Ki Bani...

Satguru kahe karo tum soyi,
Man ke kahe mat chalo koyi.
Satguru kahe karo tum soyi,
Man ke kahe mat chalo koyi.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj says, "Follow the instructions and teachings of your Master and do not get swayed and do not follow your mind."

Just like the soul has come from God Almighty — it is the essence of God Almighty — like that, the mind is the essence of Kal and the mind has come from Brahm. It is associated with the soul and the purpose is to have the soul perennially lost in this deception of Kal and Maya.

So, the intention of the mind is that it should not allow the soul to do the devotion of God Almighty and the soul should be continually lost in this deception.

Kal, or Brahman, does not want this soul to leave this compound and leave this world of Kal. So, there are strict instructions to the mind from Kal that it should continuously have the soul lost in this deception. It should continuously have the soul outwardly focused.

So, it is successfully doing and following its instructions.

If we look at ourselves, we go to the Masters, we listen to what They say, we have also been initiated by Them, we also actually understand Their Teachings and we are following Them, but yet, what is it that we are following? It is the mind.

When we attend Satsangs, or we go in the company of the Masters, or we attend some programs, then listening to the Masters there, listening to the Satsang, we also tell ourselves, "Yes, we should be doing meditation. We should spend more and more time doing this and doing more

devotion." But, as we go away from those programs and we go back to our routines, then slowly, the mind, again, gets us wandering all over the place. And slowly, it engulfs you in this deception. And then, it is so much that we don't even remember the meditation or devotion.

So, Masters say, "We should do our meditation when we go back. We should get up at three o'clock because that is the ambrosial hour. That is when we are able to focus and do our meditation the best." But, They say, "Okay, if you are not able to get up at three, then get up at four. You sit for your meditation at four o'clock.

Now, if you can't do the four o'clock meditation, then you at least get up at five o'clock and sit at least till seven or seven-thirty. So, you spend some time in doing your meditation."

In the night, while going to sleep, we resolve that we will be getting up for meditation in the morning. And, when it is time for that alarm to go off or get up, our mind is awake before us. And that mind tells us, "Look, the body is a bit heavy. The head is a bit heavy. Why don't you just lie down for about one hour? Then we'll see."

So, at three o'clock, it tells us, "Let's wake up at four and sit." And then, once we go to sleep, the wife gets the tea in the morning and wakes us up at seven-thirty

So, then we decide, "Okay, not today, but let's do it tomorrow." But then, again, tomorrow, the mind is with you. So, like that, the mind keeps on doing this and deceives you.

When we are faced with a situation, we should remember to take the side of the Master and always say, "Okay, I am not going to listen to you as a mind. I will listen to what my Master has said." And we quickly get up and wash our face and then sit for meditation. Like that, if we have this struggle for a few days, then we make it a habit, and then we are able to sit.

If we see the lives of the Masters, They have struggled so much and They have sat and done such meditation throughout the night.

If we see Jaimal Singh Ji Maharaj, He used to sit and do meditation all night, despite being in the military. And, after that, in the morning, he would have tea and get ready and, again, go back to His service.

So, They have really spent day and night in meditation and in Their devotion to Their God Almighty and Their Masters. But They are not asking or demanding that from us. They are saying, "You should at least sit for two and a half hours and you don't have to do it day and night. But, do it at least for two and a half hours in a day."

Now, if we don't do even that much, then where is the love and affection that we have for our Master? And what is our obeisance. What is our devotion?

So, Swami Ji Maharaj says, "Listen to your Masters. Listen to what They say and follow that. And don't listen to and follow the instructions of your mind.

Yeh bau maein gothe dilvaave,
Satguru se bemukh karvaave.
Kaal chakr mein daal gumaave,
Moh jaal mein bahuth fasaave.

So, Swami Ji Maharaj says, "You have to listen to the Masters."

Now, the work of the mind is to keep you in deception. It makes you entangled in the love and affection for the outward world.

Now, in the Satsangs, we come to the Masters and They explain to us, and we understand that whatever we are seeing outside, all these attachments, are not permanent. They are but for a few days.

But, despite that, the mind deceives us and it makes us follow all those same affections and same love for the outward world. And, as a result, life passes. And, in the end, we have repentance and we have to go back into the 8.4 million life forms.

We are so much carried away by these attachments that, slowly but surely, the weight of that attachment becomes a huge burden on us and it weighs down on us. It is so much that we completely forget our devotion and love of the Master.

Swami Ji Maharaj, in another Bani, has said, "When we sing outwardly about our Master, we just sing from the mouth, but we don't bring the Master within us."

So, we do not bring in the Master within us. Inside, we have this very strong net of attachments that we have created and entangled ourselves in. And we even forget to bring the memory of the Master within.

* * *

There was a disciple of Bhikh Sahib near Delhi and he used to do a lot of meditation. And, once, he manifested the brilliant Form of his Master, he used to shout out, "Ya Bhikh, ya Bhikh", outside and he would roam around in the villages and in the roads and galis.

He was so much intoxicated in the love of his Master that he would say, "Ya Bhikh, ya Bhikh" all over and he would keep repeating that.

News went to the mullah there and the mullah came to evidence this for himself. He saw that this person was shouting out like this — aloud — "Ya Bhikh." And he then asked him, "Why

are you saying, 'Ya Bhikh, ya Bhikh'? Why don't you say, 'Ya Allah'? Or pray to God Almighty? So, who is your Guru?"

So, this disciple said, "It is Bhikh."

"And who is God Almighty? Who is your God Almighty?"

"It is Bhikh."

"So, what is the Path?"

So, everything that he asked, the answer was "Bhikh".

Finally, he took him to the masjid. And there, they gave a fatwa that he should be sentenced to death.

So, once the kazi passed the sentence on him – that he should be sentenced to death — they could not execute that sentence till the emperor had approved that sentence. And Akbar was the emperor during that time.

So, they, accordingly, wrote out that fatwa. And, along with Bhikh's disciple, they sent it Akbar, the emperor.

Now, when Akbar read that fatwa of sentencing this person to death, he observed that this man looked like a fakir. And, Akbar, at heart, used to listen to fakirs and he respected fakirs.

So, he felt, "This seems to be no ordinary fakir." So, he asked him as to Who his God Almighty is?

And, again, that disciple repeated, "It is Bhikh."

And, during that time, for about two years, there was a famine around that area. So, Akbar asked him, "Can your Bhikh make it rain in this place? There has been a famine for two years."

So, that disciple said, "I'd have to ask Bhikh about it."

"So, how many days will it take for Bhikh to tell you about this?"

He said, "I will go to my village and ask Him. So, give me three days and I will report to you."

Now, the kazi said, "If you leave this person, he may run away."

But, Akbar said, "No, he doesn't look like the type who'll run away. So, let us give him that time and let us see.

So, the emperor, Akbar, let that person go. He said, "It doesn't matter if he runs. Let him run away, it's okay. We'll try it out."

So, the disciple then went in the forest and he sat for meditation in the remembrance of his Master. And he had a very good meditation and he went within.

Now, during that time, over the three days that he was sitting in meditation remembering his Master, it rained very heavily in this whole area. And there was abundant rain and water. And, after three days, when that disciple got up from his meditation, he went back to Akbar and he saw that it had rained. So, when he met Akbar, Akbar was very pleased with him.

He said, "You have caused this rain. So, as a reward, I want to give you the credit of twenty-one villages. Whatever taxes we collect from these twenty-one villages, will all go towards whatever purpose you wish it to go to.

That disciple said, "I don't want anything. I just want Bhikh. So, I don't need anything."

So, the emperor said, "Okay, tell me where Bhikh is."

So, accordingly, he gave him the address and place where his Master was. And then Akbar sent the reward of those twenty-one villages' tax collections to his Master.

Akbar took out that gift letter of those twenty-one villages and the tax collections from there in the name of his Master, Bhikh, and, along with the letter, he sent this disciple. So, those people accompanied him to the Master.

When they went to the Master and this was presented to him, the Master asked him, "Why did you ask for such a small thing? When you meditated and you were connected to me, I was connected to God Almighty. You could have asked much, much more. Why did you ask only for it to rain?"

So, the disciple said, "I didn't want anything. I just wanted you." So, he said, "I don't want to be made an emperor. I don't want any such riches or anything, I just wanted you."

So, that was the kind of love and affection he had for his Master.

* * *

If you see Sant Ajaib Singh Ji also. He had so much love and affection for His Master. In every Satsang, He would always start by bowing down to Kirpal Singh Ji and by bowing down to Sawan Singh Ji Maharaj. And He has written so many poems and Banis in which He has always mentioned the name of Kirpal Singh Ji. And there is such love that overflows from those poems and what He has written. And He always addressed His Masters with such love and He always

remained so humble. In all His talks, one can always observe that He would consider Himself the lowest of low and very humble and He always would bow at the feet of His Masters.

If we see Somanath Baba Ji also, whenever anyone talked about Sawan Singh Ji Maharaj in His presence, one would immediately see that, whatever He was talking about, he would stop talking. His throat would get parched, thinking about His Master. It was that much love. He would have tears rolling down His cheeks. And He never referred to His Master by name. He always referred to Him as 'Maharaj' and 'Bade Maharaj'. So, He always referred to Sawan Singh Ji Maharaj, His Master, like that.

* * *

So, if we look at the Masters, we see that They have so much love and so much affection and devotion towards Their Masters and They have surrendered to Their Masters. And They are always in the love of Their Masters.

But then, looking at us, we are wailing here in the love of the outside world and we are screaming and we are in deep sorrow. And, looking at the way we are, looking at our sorrow, They feel that we should also be absolved of this sorrow — or alleviated from this. And that is why They bring us Their Teachings of how we should have that love and affection at the feet of the Master.

Whatever we see today is not permanent. It is going to be there for a few days, and then, that is gone. Likewise, what we see tomorrow is gone a few days later. The relationships that we develop, the love that we have to our near and dear ones is not permanent because the near and dear ones leave us.

So, we are in that sorrow of the love with our outward world, with the material world, or with the relationships that we have. It is that love and affection which is causing us the sorrow.

Mitra na jaano bairi poora,
Guru bhakti se daare dhooraa.
Dhaara suth sampaththi parivaara,
Daare kaam krodh ki dhaaraa.

He says, "Don't look at your mind as your friend. Look at the mind – he is your biggest enemy. And do not follow his instructions. He will keep you entangled in the love and affection for your family, spouse, children, bungalow, wealth, and your position, and all of these things — he'll continuously increase that net and keep you entangled in this whole deception."

Now, we have our family to take care of. That is our duty. But, we should not get carried away in that duty. And we should not get too worried and lost in anxiety about that duty of our near and dear ones. Because we should remember that each one has come with his own karmas and

each one is going to get whatever he is destined to get. And it is God Almighty Who is looking after all of them.

So, we should not get too anxious or worried in all of these relationships. Our children, when we are taking care of them, we feel that we are providing for them. We are giving them food. We are giving them shelter, and so on and so forth.

But that really is not the case. It is God Almighty Who has given them that destiny to come in and get whatever they are destined to get. And, accordingly, God Almighty is creating those surroundings and providing for that family so that person, that child, can get whatever he is destined to get.

Now, while this is happening, we start believing that it is we who are giving everything to him and it is we who are doing all of this. Whereas, it is God Almighty Who is doing all of this.

So, we should not get so worried and so anxious about all of this. The children come with their own destiny and, as they grow, that destiny will also open up for them and God will keep providing for them.

But, what we end up doing is carrying all of the worries of this whole world and we keep getting more and more worried and keep carrying all of those worries — so much so that we completely forget the purpose of this life. We forget our devotion and we forget the love for our Master.

Kal has cast a very strong net and he has entangled all of us. We are continuously lost and entangled in that net. And we then say, "We do not have time for anything."

But, the truth is, time is the only thing that you have. And, for a person who really wants to do it, he has all the time in his life.

Indri bhog baas barmaave,
Bhakti vivek naas karvaave.

The mind is continuously driven by the senses and by the indriyas. It is so much so that we forget to do every other thing. The mind is an element of Kal. We have greed, attachment, ego, anger, and lust, which are the vices set out by Maya within us. And we are continuously suffering under one or more of these and each one plays a dominant role at some time. And, that way, the mind is constantly pulled into these vices all the time. It is so much so that we completely forget to do our devotion.

Today, we are dominated by lust, anger, greed, attachment, and ego. And the mind is driven by these on a continuous basis.

So, if we want to get control over these, then we have to do our meditation on a consistent basis every day. And, once we do it consistently, then gradually, the dominance of these will be reduced and we will be able to increase our time given for meditation and make our mind purer.

And, once we do that and we are able to go within and we manifest the Radiant Form of the Master at the Eye Center, there we see that all these five vices come to us in the form of small children and they leave us, one by one. And they all ask our approval for leaving.

So, they appear inside as five-year-old children and all of these five – that is, lust, ego, anger, attachment, and greed — all of them beg for leaving. And then, after that, we are in control of them, as opposed to what is happening today — where they are in control of us.

Therefore, Masters say, "Do your Bhajan Simran regularly and, as you keep doing that, you will gradually be able to gain your dominance over all of these and you will be able to get success on this Path.

So, we have to make that effort to be on this Path.

* * *

When I was in Bombay, initially, when I had the first exposure in 1973, we used to have a small group of satsangis and we would sit all night in the remembrance and in devotion. And whenever we would feel sleepy or someone would get up, he would have a cup of tea, and then, again, sit in devotion. So, that was quite a lot of hard effort that was being put forth.

If we look at Sawan Singh Ji Maharaj, He used to do very difficult duty in the military. And, in the night, He had made a bairagan, where He would stand and meditate — despite that heavy physical activity that He had through the day.

So, all of this demands effort. Unless we resolve to make that effort and we take out time for it, it is not going to happen easily.

* * *

In 1973, when I used to sit with these people, I had not been initiated. So, I used to just like the company of such people and I would just repeat 'Radhaswami' and sit while they would repeat and do their Simran.

During that time also, there was a devotee called Parel Maharaj and he used to make these bidis. He had a very small shop and house, as one would be — maybe a few feet, four or five feet by five feet. And he would sit there the whole day and he would make bidis because his livelihood depended on that.

And, after that, in the night, he would just keep that aside and, in that same sitting position, he would sit for meditation. And, throughout the night, he would sit for meditation. Then, again, in the morning, he would get up, wash, get fresh, and then again, start his work of making — preparing — bidis.

So, that way, for nearly thirty years, he did not ever go to sleep. He would be in that same sitting position doing his meditation or working for his livelihood.

So, he had done this for thirty years and he only had just a sheet. In case it got cold, he would cover himself with that. But he had never touched his back to the ground and slept. He was always in this position and doing meditation. And, that way, he had gone within and he had manifested the Radiant Form of the Master. He was an initiate of Param Sant Sawan Singh Ji Maharaj.

So, he was in this place and then Somanath Baba Ji came. And when Somanath Baba Ji came, He had inaugurated a new ashram in Davangiri. And he then took Parel Maharaj and He got him to stay in that ashram. And there, there were a lot of rich devotees. And all of those devotees were instructed by Somanath Baba Ji to take care of Parel Maharaj.

We often think, "Who will take care of us when we are old?" We are always dependent on our children. All our desires are that our children will grow up and they will take care of us.

But, you look at this. If you have true faith in your Master, then you should leave it to the Master and He will definitely attend.

So, in this case, you see that he had nobody. He had no family. And when he got old — nearly seventy-five years old — Somanath Baba Ji asked him to stay in this Davangiri Ashram. So, that way, hundreds of people were now taking care of him when he was in that ashram. And he would also make everyone sit for meditation. And this went on for about ten years.

Now, it so happened that someone got a poisonous pumpkin by accident, by mistake. It was poisonous in nature and they prepared some kheer from that pumpkin. All of them who ate got food poisoning. He was quite old then. He was nearly eighty-five years old. And he had to be carried to a hospital. And there, because of his age and because of this food poisoning, he passed away in that hospital.

* * *

So, therefore, when we are relying on our Master, and we do our love and affection, and we do our devotion to Him, then He takes care of us. Then, there are hundreds of people who will take care of us. He will ordain it that that will happen.

Whereas, on the other hand, when we are-looking for ourselves to be taken care of and we are dependent on our children to take care of us, many times, children don't take care of us. So, we, oftentimes, are very disappointed in life.

So, we should leave it all to the Master. And we should be rest assured that He will take care of us.

That is why, many times, when people don't have any issue, they don't have a child, they are very anxious. They're very worried as to who will take care of them in their old age. And then, they come to me. I tell them, "You are lucky. You don't have a creditor. So, enjoy life, eat well, be happy!"

Satguru pritam mile na jab tak,
Kabhi na chutein mann ke kautukh.
Chal bal man ke kah lag baranu,
Rushi muni koyi jaaye na maramoo.

Swami Ji Maharaj says, "Till you have a True Master, and till you make that effort and do your devotion to that True Master, you will not be able to overcome your mind. And, not to speak of you, there are so many munis and so many rishis before you who have tried to gain a prowess over their mind and have miserably failed."

When we go within, following the Teachings of the Master and, with His Grace, we go within and we manifest the Radiant Form of the Master and, with His Grace, the Naam, then we are able to control our mind.

The mind always wants enjoyment. And when it gets connected to the Sound Current within, when that is manifested, the kind of enjoyment and intoxication it enjoys because of that is incomparable to anything else. And that is why, then, it kicks away all of its attachments to this world and then it is happily connected to the Sound Current and looks forward to going further to its True Home. And it doesn't look back into this world.

Tha the satguru khojo nij ke,
Bin satguru koi chale na bachke.
Satguru sam preetam nahi koi,
Mann malin ko dhove voohee.

Swami Ji Maharaj says, "Go and seek and search out a True Master. And that True Master will give you the instructions for cleaning this impure mind and getting your salvation."

The mind is highly impure and that is why it is turbulent. The moment the mind becomes pure, it becomes calm and completely receptive to go within.

So, that process is what the Masters teach us and They give us Simran and They give us Dhyan. And this process is for cleansing the mind, for making it pure and sublime. And, that way then, you are able to go within.

So, Simran is a very great thing that is given by the Masters. And we should really understand that importance and continuously cleanse the mind with that Simran.

Mera bhaag uday hua bhaari,
Satguru ki huvi athi pyaari.
Jagath jeev kahaa jaane mahimaa,
Vedh katebh na jaane maramaa.

So, Swami Ji Maharaj says, "I am, indeed, very fortunate that I have got a True Master and, with His Grace, I have been able to manifest my Master within. Because, at a worldly level, people will not be able to appreciate a True Master and be able to understand those Teachings and get His Mercy."

It is only with the Grace of God Almighty that we get the company of the Masters. It is, otherwise, not possible to get the company of the Masters.

Jagath jeev kahaa jaane mahimaa,
Vedh katebh na jaane maramaa.
Gnaani jogi sab tak haare,
Satguru mahima koyi na vichaare.

Swami Ji Maharaj says, "All the learned people have read a lot of scriptures and all the holy books, but they have not been able to attain any salvation or go within. And then, there are so many yogis who have spent thousands of years doing very difficult austerities, and they have also not been able to get salvation. At best, they are going up to the level of Brahm or Sahasdal Kamal."

So, even the Vedas are also not having the knowledge beyond Brahm. They also claim there is nothing beyond Brahm.

The Vedas have come from the four-petaled lotus in Brahm — with each petal being one Veda. So, the Vedas also — the knowledge of the Vedas – is limited only up to Brahm. And they claim that there is only one Brahm, and beyond that, there is no creation of God Almighty. But, in Sant Mat, the Path starts after Brahm.

Tha the satguru saran pukaaru,
Aarath unki nith prathi dhaaru.
Aarath karu prem se jabahi,
Kul parivaar tare mera tabahi.

Swami Ji Maharaj says, "That is why I speak of the greatness of the Satguru and I worship the Satguru. And, in this worship, not only me, but my entire clan gets salvation."

By worship, it is not that we take a photograph of the Master and light some incense, or place candles around it, or lamps around it. The aarti that Swami Ji Maharaj is talking about— or the worship that He is talking about — is to go within —-to go within and manifest the Naam within with the Grace of the Master. And once we have manifested the Naam within, then we get to witness and experience the Jyoti within. And that Jyoti is lit at all times.

Outside, when we light lamps or candles, it is only limited to the amount of oil that we have, or camphor that we put in it, or the wax that is there. But, once that is over, again, we have to light that lamp with fresh oil. But, inside, that Jyoti is continuous and perennial. There is nothing that is required to light it.

So, the Jyoti that is referred to is Maya — the darshan of Maya within. And Paltu Sahib says, "To get the darshan or to see Jyoti, one has to have a True Master. Only a True Master shows His devotee and gets him to have the darshan of Maya. Because, otherwise, Maya creates illusions.

There are four different types of jyotis inside. And people, often, if they do not have a Master, will get misled to see one of those and think that that is Maya.

So, there are four types. There is Jhilmil Jyoti. There is Jagmag Jyoti. There is Azra Jyoti and Sheesha Jyoti. So, there are four of these, which are images of the true Jyoti.

To get a true darshan of that Jyoti, one must have a True Master Who will take His devotee there. The others are reflections of that Jyoti.

It is like when the sun is reflected through a mirror — you see the same image of the sun in the mirror. So, people understand that as the Jyoti.

The other is a reflection of the sun in water. So, where you see the sun in the water, the reflection of that light is like that Jhilmil Jyoti.

The other is the reflection of the light of that water — that image, which is reflecting from water — on a wall. Then you see that kind of light. That is another Jyoti.

So, that way, there are different images that Maya has created.

Most of the people – most of the yogis who have gone — they are all mostly talking about the Jhilmil Jyoti. That is like the reflection on the water. But, it is only the Jagmag Jyoti that is the true Jyoti. And that is what the Masters talk about.

Aarath bidhi ab karu singaaraa,

Radhaswami mere hue dayaara.
Radhaswami param dayaal,
Kar aarath un huaa nihaala.

So, towards the end of the Bani, Swami Ji Maharaj says, "I, therefore, worship God Almighty and, by that worship of God Almighty, I have been able to get free from this. I have been able to get salvation — and so has my family and all my ancestors."

Aarath bidhi ab karu singaaraa,
Radhaswami mere hue dayaara.
Radhaswami param dayaal,
Kar aarath un huaa nihaala.

Radhaswami.

40

Meditation Talk
14 Aug 2018 – Morning

We Should Listen To The Masters Who Are Crying Out Loud And Talking About The Reality And Telling Us To Do Our Bhajan Simran

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SOMANATH BABA JI HAS WRITTEN, "Do your Bhajan and you will get the Grace of your Master." All the Masters have said that you should do your Bhajan and give the opportunity to the Master to shower His Grace on you.

Swami Ji Maharaj has also said, "Do your Bhajan and stay in that bliss and enjoyment because there is no other way to get that happiness and enjoyment."

There is no happiness in the outside world in terms of the wealth or in terms of your position in society or in terms of any other things. True happiness is within when you do your Bhajan and you get the Grace of His hand on your head.

Nanak Sahib has also said, "The whole world is in sorrow and is sad because they have taken the support of all outwardly things. But he who has taken the support of Naam, he is the true happy person."

Everything we see outside is all subject to destruction and we are putting our love and we are putting our affection in all of those things that are going to get destroyed. And we are, as a result, destroying ourselves because we have to, then, again and again, come into this cycle of life and death.

So, we should love those things that will never get destroyed. And that is our soul. It is God Almighty. It is the Path to go back to God Almighty. It is Satguru and it is Naam. All of these are not ever going to be destroyed. So, we should spend our time and put our love and affection in these indestructible things.

When we have our love there, then the soul also gets attached and goes back to God Almighty and becomes immortal and free from all these bondages of this world.

If we observe, we see that there is suffering in all the species — any species we look at, any animal we look at —–everywhere there is suffering. The smaller animals are eaten by the bigger

animals. If you look in the seas, in the oceans, the smaller fish are being eaten by the larger fish. So, everywhere, there is a lot of suffering. And the only place where we are able to get that happiness is within by getting connected to Naam.

So, we should listen to the Masters Who are crying out loud and talking about the reality and They are telling us to do our Bhajan Simran and get connected within so that we make use of this small opportunity that has been given to us.

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So, the atmosphere is good. It is morning time and the mind is quiet and a quiet mind is good for meditation. So, let us make the most of this and close our eyes and get connected to our meditation.

41

Meditation Talk
14 Aug 2018 – Afternoon

As We Increase Our Bhajan Simran, We Gradually Are Able To Reduce The Dominance Of These Vices Of Lust, Anger, Ego, Attachment, And Greed

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DURING GURU ARJAN DEV JI'S TIME, there was a fakir called Sutra. And he used to talk very freely. He would say the truth without mincing any words.

A fakir came into his village once, into the temple. So, the friend of Sutra went and informed Sutra Ji, "There is a new fakir who has come into the temple today."

That friend told Sutra Ji, "Let us go and take the darshan of this mahatma."

Sutra said, "Okay, let us go." And both of them went.

So, both of them went there and both of them greeted that fakir, and the fakir, likewise, greeted them. And then they sat there, and while they sat, Sutra told that fakir that he wanted a little bit of fire.

So, that fakir said, "No, I don't have any fire."

So, Sutra kept quiet and then, after some time, again, he asked that fakir, "It is a little necessary. Can you give me a little bit of fire?"

After some time, again, Sutra asked him, "The work is quite important. Can you give me a little bit of fire? Please grace me and give me a little fire."

So, that fakir then told Sutra, "Can't you see? I don't have any fire. I am telling you repeatedly, I don't have any fire. But, again and again, you are asking me."

So, Sutra kept quiet for a while.

After some time, Sutra again quietly asked, "I have come for that fire. Can you give me a little fire?"

When he asked this, that fakir got up and took a stick and he got very annoyed with Sutra for asking again and again for fire. So, he started beating him with a stick and Sutra kept laughing. He beat him till that stick broke. And he kept beating him and Sutra kept laughing.

Sutra told him, "Look, now how all this fire is coming! And when I asked you, you said, 'There is no fire.' But I saw a little bit of smoke. So, that is why I was asking you for fire."

So, that fakir understood his mistake and he immediately bowed down to Sutra and he apologized for this behavior and he said he would try to correct it in the future.

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Sant Ji also used to say, "That fire of anger is there in all of us and that fire is always simmering, though it is not apparent." And it is not visible every time, but that fire is simmering at all times and it is disturbing all of us. And, because of this anger, there is a toxin that goes into our blood and, gradually, we develop illnesses — like blood pressure is an illness that comes from there.

So, therefore, Masters say, "We should do our Bhajan Simran and, as we increase our Bhajan Simran, we gradually are able to reduce the dominance of these vices of lust, anger, ego, attachment, and greed." And, once we have perfected this, we gradually replace those with compassion, with continence, and with kindness.

By going out in the jungle and doing all those penances, we are not able to control these vices. These we will only be able to control with the Grace of the Master by doing our Bhajan Simran.

So, every day in our schedule we should keep our priority and time for doing our Bhajan Simran first. And, every day, we should also take out time and listen to Satsang — because these are two very important things in our life.

God Almighty has given us this life to go back to God Almighty and use this time for that. And we should remember that we will never be able to fulfill all of the desires and work that we have undertaken, because work never ends and we will continuously spend more and more time there.

So, instead, we should start looking at our age and looking at the purpose of our life. And start doing more and more meditation, Bhajan and Simran.

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So, the time is good and we should make the most of this time. So, let us close our eyes and let us sit for meditation.

42

SATSANG
14 Aug 2018 – Afternoon

There Is No Difference Between The Sound Current, Or Naam, And The Masters

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The paathi is singing from the Bani of Sant Paltu Sahib from the book: Sant Paltu Saheb...

Sant sanehi naam hai,
Naam sanehi sant.
Sant sanehi naam hai,
Naam sanehi sant.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib is saying, "There is no difference between the Master and the Naam — or the Sound Current. The Naam, or the Sound Current, is coming from God Almighty, and it is coming plane-by-plane. And then, It resonates at the Tenth Door — at the Eye Center. The Masters have gone back to God Almighty on the Sound Current and there, They have become the form of the Sound Current. So, there is no difference between the Sound Current, or Naam, and the Masters.

As long as we have this covering of the body, we are identifying ourselves as different. But the Masters, with the Grace of Their Masters have gone on the Sound Current. And, beyond Par Brahm, They have got rid of all of Their bodies and all of Their coverings and They have become the manifested form of the Sound Current. And They have gone back to God Almighty, to Sach Khand-Sat Lok.

That is why Paltu Sahib says, "There is no distinction between the Sound Current and the Saints."

Paltu Sahib, in this Bani, has talked about the greatness of Naam.

Guru Nanak Sahib also says, "This whole Creation has been created by Naam. And, after making all of these creations, when the bodies were created — when all the living forms were created – that Naam came into all of these living forms and that is what is resonating in all of the bodies.

Naam sanehi sant naam ko vahi milaave,

Naam sanehi sant naam ko vahi milaave,
Ve hai vaakifkaar milan ki raah bataavai.

Paltu Sahib says, "Other than Saints, other than Masters, nobody else can manifest that Sound Current and get us connected with that Sound Current — be it a japi, be it a tapi, or a yogi, or anyone who has even gone up to Brahm.

They have not manifested that Sound Current within and it is only the Saints or the Masters Who can manifest that for us.

So, Paltu Sahib says, "Saints have gone to Sach Khand-Sat Lok and have manifested Sat Purush. And there, They have experienced and are fully aware of all of the Five Holy Names and the Sound Current. And They are the people, therefore, Who can manifest that Sound Current for us.

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Even Somanath Baba Ji had done his pranayamas and he had also gone up to Brahm. But he did not have that satisfaction. And it was only after he got the initiation from Sawan Singh Ji Maharaj that he was able to go and manifest the Sound Current within.

Even Sant Ajaib Singh Ji had the initiation of two Names by Bishan Das Ji. He had also done his pranayamas and austerities. And he had also attained that level of going within. But he wanted to go beyond the Brahm and that is where Bishan Das Ji said, "If you get a True Master, then He will show you the Path beyond this."

Later, Sant Ajaib Singh Ji went to Sawan Singh Ji Maharaj and he had the company of that great Saint. But, Sawan Singh Ji Maharaj, age-wise, was quite old and He instructed Sant Ajaib Singh Ji that his Master will come Himself to give him Naam.

And, Sant Ji also took his Master, Bishan Das Ji, to Sawan Singh Ji Maharaj so that he could also get initiated. Bishan Das Ji, himself, was a very attained yogi. And when he went and met Sawan Singh Ji Maharaj, because of Bishan Das Ji's age, Sawan Singh Ji Maharaj told Sant Ji, "I will take care of Bishan Das Ji within."

When Kirpal Singh Ji Maharaj came and He initiated Sant Ji — since Sant Ji had already attained the level of Brahm — it was not too difficult to go further. That progress happened very quickly after the initiation of Kirpal Singh Ji Maharaj.

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So, therefore, Paltu Sahib says, "It is only the Saints Who can get the Sound Current manifested because only They are aware of all of this."

Jap tap teerath barath karai bahutera koi,
Jap tap teerath barath karai bahutera koi,
Bina vaseela sant naam se bhet na hoyi.

Paltu Sahib Himself was a very attained yogi before He came on this Path, and for a little over fifteen years, He had done this practice and attained a very high level and He was a fully attained yogi.

And, therefore, He writes this, having been a yogi Himself, He writes, "It is only the Masters Who can show the Path beyond and Who can manifest that Sound Current."

He says, "You do whatever austerities you want to do. You do your japas, you do tapas, you go to any pilgrimage that you want, but till you get the company of a Master and He shows you, you will not be able to know the greatness of Naam."

The austerities that one does, with whatever japas, or Ashtanga Yoga or other austerities one does, that is not futile. It doesn't go wasted.

Now, because of that, one may get to stay in the heavens, or he may go to Kailash or Vaikuntha and even go to higher levels of Brahm. But, finally, he will not be able to get salvation from that. And depending on how much of that austerity he has done, he could go into any of these places — like the heaven or Kailash or Vaikuntha.

If it is a little less, then they are reborn as ministers or kings or stately people. And, if it is even a little less than that, they are born as wealthy people.

So, it never gets wasted. But one does not get salvation with this.

* * *

During the time of Sawan Singh Ji Maharaj, there was a yogi in the Himalayas and he had done practices for nearly twenty, twenty-two years. And he was a yogi with a lot of past impressions.

So, because he had very good past impressions, Sawan Singh Ji Maharaj manifested within him and He instructed that yogi, "If you want to get salvation, then you'll have to come to me."

So, in the vision, Sawan Singh Ji Maharaj said, "You come to me and come to Beas."

The yogi said that he was quite weak with all the austerities for so many years that he had done. So, he said, "I will come. It will take me a long time to come, but I will come."

In those days, there weren't many means of transport — no trains, buses, and all that — very few means of transport. And one, mostly, had to cover these distances walking.

He said, “It’ll take me some time, but I will come slowly.”

So, that way, it took him nearly six months to reach Beas from the Himalayas.

In the vision, Sawan Singh Ji Maharaj had also showed him the left foot of His, where there was a padma rekha – it is a sign on the foot. So, He had showed him that — in that vision, he had seen that.

So, when he came to Beas and he attended the Satsang, a lot of his queries got settled and he was quite convinced. So, after the Satsang, he went up to see Sawan Singh Ji Maharaj and take His Darshan. And there, when he met Him for the Darshan, he told Him to show that. He said, “You have shown me a sign in the vision. So, please show me that sign again.”

So, Sawan Singh Ji Maharaj asked him, “Why do you need to see that?” He never allowed people to touch His feet and bow down that way.

But, this yogi insisted that He show him that so he can get fully convinced. And then, Sawan Singh Ji Maharaj showed him His left foot.

So, thereafter, he was initiated by Sawan Singh Ji Maharaj and he continued for about ten, fifteen days and listened to Satsangs in the ashram.

And, after that, Sawan Singh Ji Maharaj told him, “Wherever you are doing your austerities, you go back to the Himalayas and, now, you do the practice of the Surat Shabd. You have now been given the Truth Path, so you need not worry about it.”

And that yogi returned to that cave where he was doing his austerity and, instead of doing pranayamas, now he was doing the practice of Surat Shabd Yoga.

Wherever people are there, whichever parts or whichever corners of the world they are in, if they have these past impressions and they are souls with such impressions, then the Masters always find them out and They bring them on the Path.

But the others do not believe the Satsangs of the Masters. They do not believe and do not come on the Path.

Kotin karai upaay bhatak sagarau se aavai,
Kotin karai upaay bhatak sagarau se aavai,
Sant duwarai jaay naam ko ghar tab paavai.

Paltu Sahib says, “You may try ten million different types of practices, but till you go to the doorstep of the Master and come to know about this Path, you will not be able to get that salvation.”

Most of the practices also use the word 'naam'. For them, 'naam' is like any other mantra. So, they believe that, even in Sant Mat, some mantra is given — like other practices. But, they do not know the truth behind the Naam or the Sound Current.

Paltu yeh hai praan par aadhi sethi au anth,
Paltu yeh hai praan par aadhi sethi au anth,
Sant sanehi naam hai, naam sanehi sant.

So, the Path of Sant Mat is the same — whether it has been in this yuga or it has been in all the previous yugas. The Path is the same — the Five Names and the holy Sound Current. So, that has never changed.

It is possible that over the several yugas the Names that have been given to the Lords of the various planes may differ slightly, but the Path and the way to go about it has always been the same.

Paltu yeh hai praan par aadhi sethi au anth,
Sant sanehi naam hai, naam sanehi sant.
Deepak baara naam ka mahal baya ujiyaar.
Deepak baara naam ka mahal baya ujiyaar.

In this second Bani, Paltu Sahib says, "When you manifest the Sound Current, you get illuminated by that Light and by that knowledge." So, you open the Light of that knowledge. When you close your eyes, you see Light within. And when you see outside, you see light outside.

So, till you manifest the Sound Current within, you will not be able to get that illumination.

On the Path, the meaning of the word 'Guru' stands for 'the One Who makes light where there is darkness'. So, 'gu' is darkness and 'ru' is light. So, the 'one who dispels darkness', that is the meaning of the word 'Guru'.

There are four stages on this Path. The first is the stage of gurubhakti. That is the stage where you do Simran, you do seva, you do Dhyan of the Master, and you do Satsang. You listen to His Satsang. With this, you go within and you manifest the Sadguru, you manifest the Master within. And, with His Grace, the Naam is manifested within. That is the first stage.

The second stage is the bhakti, or devotion, of Naam. And there is no need to do Simran there. It is only Bhajan and it is only Dhyan. So, these are the two things that we do and we have manifested the Naam within. That is the second stage.

And the third stage is the stage of mukhti where, with the Grace of the Master and the Sound Current, we cross to Par Brahm — beyond the realm of Kal. And we are free there. So, that is the third stage.

And, finally, the stage of mukhtipad, or salvation, is where we go to Sach Khand-Sat Lok and go to Sat Purush.

So, in this first stage, we have to please the Master, we have to please our Guru. And, how do we do that? That is by listening to Satsangs. That is by doing our Simran, Dhyan, and Bhajan.

Now, when we do the Simran Dhyan, we are cleansing our mind. And once we have cleansed our mind, and removed from it all of the impurities, it becomes still. And then we are able to manifest the Radiant Form of the Master within. And, it is with His Grace, that we will manifest the Sound Current.

So, today, we often say, "When we are meditating, we sometimes see the image of the Master — sometimes it comes, sometimes it goes." Now, this is happening because there are a lot of impurities on the mind. And the Master is a very pure form. That purity does not stay in the impure environment. So, it is very necessary for us, therefore, to purify and clean our mind so that we are able to manifest that pure Guru within.

Once we have done our Simran and Bhajan and we have manifested the Radiant Form of the Master within then, with His Grace, He gets us connected to the Sound Current and He manifests the Sound Current within. And, with that, we then listen to that Sound Current inside.

The Sound Current is resonating so loudly inside that, even when we are listening to loud sounds outside, we cannot hear them. That is how loudly that Sound is actually resonating within us.

So, therefore, in the first stage, it is very important for us to please our Master. And we shall be able to please our Master by doing our Bhajan Simran. We need continuous sitting of at least two and a half hours. And, when we are able to sit like that and do our continuous Simran, then we will be able to please our Master and He will manifest within.

The other thing that is very important is that we should be able to do this with a lot of love and affection at the feet of the Master. And, for that, we have to take the love and affection out of our outward desires and all the other attachments that we have outside. Only then we will be able to get that affection for Him and we will be able to do this by Bhajan Simran and get successful on this mission.

And if we manifest It even once, then He will not leave us. After that, He is always there for us. Whenever we want, He is always manifested within. And then, we will be able to live within His instructions. And once we have seen Him — we have manifested Him — we also are tuned

in to listen and follow His instructions. We are not swayed by any outward desires or other distractions.

It is only leaving these nine doors and going to the Tenth Door that takes a lot of time in our life. But, once we have done that — we have gone within and manifested His Radiant Form — then, after that, it is the responsibility of the Guru to take us further and that does not take long.

It takes a very long time to do this because we have to cleanse the mind, which has all the impressions of so many millions and millions of previous lives. So, all of those impressions do not allow us to do that meditation. They pull our legs down. And we have to, therefore, be at it. And it takes a long time in this initial phase.

So, when we are constantly at it, then the Master also sees us doing that effort. And then, He also extends His Grace on us and He helps us on this Path.

Mahal baya ujiyaar naam ka tej biraaja,
Mahal baya ujiyaar naam ka tej biraaja,
Shabhad kiya parkaash maansar oopar chaaja.

Once we have manifested that Sound Current within and our within is all illuminated, then the Path is very straightforward and we then gain a lot of speed on the Path.

The first phase is the slowest phase. And that is why this phase is called the cheenti mat, or it is the path of the ant. And, as the ant progresses, it keeps on trying and progressing every day — but it goes up, falls down, goes up. That way, it is a slow progress. So, that is the first phase — till we go within. After that, it is the phase of the meen mat, or the phase of the fish.

Now, if we see there are fish, which swim against the current, so when it rains, there are rivers that flow down mountains. And these fish climb back on the same current of that river, which is flowing down the mountain. Even lakes, where there are small fish, when it rains very heavily, they climb up to the clouds with the current of the rain. So, that is the meen mat, where the soul traverses on the Sound Current.

So, therefore, that is very fast and we are able to progress well. The problem is only the first phase, where it is slow and we have to slowly progress. This is a slow phase because we sit for meditation sometimes and then, after that, we make some mistakes. Now, because of that, we get a load of karmas and our progress becomes slow.

Sometimes, we stop meditating for some time. And then, again, we start meditating. So, all of this standing, falling, standing, falling, it takes time for us to progress on this first phase.

Inside, because we have the Master within and it is all illuminated also, the progress is very fast. And, once we go within then, with the Grace of the Master, we cross the compound of Kal very fast and we go into the Par Brahm.

Daso disaa bhai suddh buddh bhai nirmal saachi,
Daso disaa bhai suddh buddh bhai nirmal saachi,
Chuti kumathi ki gaat sumathi pragat hoy naachi.

Once the soul goes into the Par Brahm, there it takes a holy dip in the Mansarovar. That Mansarovar is like a nectar – there is no water.

Here in Amritsar, which is an image as a replica of the Mansarovar within, they have kept water there.

But, inside, there is no water. It is Light. So, it is the illumination and there is a good aroma and Light. And the soul also becomes free of all its coverings and it also radiates Light and aroma across ten dimensions. So, that is what happens in the Par Brahm.

Hoth chateeso raag daag tirgun ka choota,
Hoth chateeso raag daag tirgun ka choota,
Pooran pragate bhaag karam ka kalasaa footaa.

He says, "The Par Brahm is very beautiful and there are thirty-six ragas that are playing there and the soul gets so intoxicated and she dances so freely and enjoys that surrounding, which cannot be explained."

Saints do not tell us everything about all of these places. And one may imagine that, if this is there in Par Brahm, how will it be in Sach Khand?

So, here the soul gets free of all its coverings. And then, it is also free from the three gunas — that is the tamsic, and the satvic, and the rajasic. All of these three gunas, the soul is freed from these, and there is no further influence of Brahma, Vishnu, or Mahesh on the soul. And the soul radiates the light of twelve suns.

So, under the Brahm, there are these three influences of these three gunas on all of us. And in each of the jivas, one guna is more prevalent, or more dominant. And as the soul crosses the Brahm — these three gunas – it gets rid of these three gunas. And, in the Par Brahm, the Mansarovar completely washes away all of this.

Paltu andhiyaari mitee baathi deenhee taar,
Paltu andhiyaari mitee baathi deenhee taar,
Deepak baara naam ka mahal baya ujiyaar.

So, once the soul gets free of all of these coverings and it radiates its own Light, thereafter, the soul does not need any other support. It has its own Light. And, with the Light of the Sound Current, it then progresses further and goes further up.

Paltu andhiyaari mitee baathi deenhee taar,
Deepak baara naam ka mahal baya ujiyaar.
Dekho naam prataap se silaa tirai jal beech.
Dekho naam prataap se silaa tirai jal beech.

So, Paltu Sahib talks about the greatness of Naam, and He says, "With Naam, even the boulders float on water."

During the Ramayana, Rama was creating a bridge on the sea to connect to Lanka. Whoever was trying to put a stone in the water, that stone would sink. But only Nala and Nila — two brothers who had actually been cursed by the rishis – with that curse, they had helped keep these boulders afloat. And when they also got an ego, thinking that, "because of us, this bridge is getting built," after that, even their boulders started sinking.

So, when they came to tell Rama about this — that even Nala and Nila's stones are sinking — Rama told them, "Okay, you write the name 'Ram' on the stones and they will start floating."

And that is how that bridge was built, with the name written on the boulders. And that's how the army would cross into Lanka and win the war.

Silaa tirai jal beech seth mein katak uthaari,
Silaa tirai jal beech seth mein katak uthaari,
Naam hi ke parthaap baanran lanka jaaree.

He says, "Hanuman, in the Ramayana, before this bridge was built, crossed from India — the shores of India — to Sri Lanka. And he went with the speed of the wind because the Naam was manifested in him. He had manifested that Naam, and he could cross over to Lanka.

And, not only could he cross because of that strength that he had, he also set afire the entire Lanka and then, returned back to India.

So, Ravana, the king of Lanka, was a very learned and very attained soul in his own right. And when he would get angry, all the gods and goddesses would also shiver because of the powers that he had. And, for such a great king as Ravana, this Hanuman — who was in the form of a monkey — crossed over and then, burnt his entire kingdom and came back. That was because of the strength of Naam.

Naam hi ke parthaap jahar meera ne khaayi,
Naam hi ke parthaap jahar meera ne khaayi,

Naam hi ke parthaap baalak pralhad bachaayi.

He says, "When Mira was given a glass of poison, after it being stated that 'that is the water from the feet of your Master', it is only with the strength of Naam that, when she had drunk it, that poison got converted into nectar." And Mira was unaffected by that poison because of the Naam. She had manifested her Master within and she had manifested the Naam.

And, likewise, He even speaks about Prahlad — it is because of that Naam, that he was also saved.

He was born to a rakshasas, Hiranyakashipu. And he used to do the meditation and he had also manifested the Naam.

Hiranyakashipu was the father of Prahlad and he was opposed to Lord Narayan. And Prahlad used to meditate upon Narayan and that would upset Hiranyakashipu. And, it was so much so, that he tried to kill Prahlad on several occasions. He threw him from atop a mountain. And he also tried to drown him in the Ganges. So, he made many attempts to kill Prahlad because he was doing the meditation of Narayan.

Hiranyakashipu had done a lot of austerities on his own and he had asked for several boons. And, because of that, he considered himself as indestructible.

He had asked for boons, which were granted to him — that he would not be killed inside the house or outside the house. He would not be killed by a human being or by an animal. He would not be killed, either on the ground or above the ground. And, he would not be killed by a god or by an asura. So, he had asked for all of these boons, which made him practically indestructible.

So, after doing all of these attempts to kill Prahlad because he was doing the meditation of Narayan — Lord Narayan — he finally decided that he would kill Prahlad himself.

So, he tied him to one of the columns in his palace. And, in those days, the columns would be of wood. Then he asked Prahlad, "Where is your God that you are meditating upon? Why don't you call Him now? Where is He?"

So, Prahlad said, "He is everywhere."

And then, he asked him, "Do you see Him in this column of wood?"

He said, "Yes, I see Him in this column of wood as well." So then, he broke down that column.

There, when he broke open that column, Narasimha avatar, the avatar of Lord Vishnu, emerged from that column. That was an avatar taken and assumed by Lord Vishnu, which was half animal and half human being. He was half lion and half human being.

And, he had also asked a boon that he would not be killed by any weapon. So, it was the nails of that lion, which were used.

So, then that Narasimha avatar took Hiranyakashipu, and he took him to the doorway. And there, he sat on the doorstep, half inside and half outside. And he kept him on his lap. And there, he asked him whether he was inside the house or outside the house? So, he was neither inside nor outside.

Then, it was evening, twilight time. So, he asked whether it was day or night? So, again, it was neither day nor night.

So, all of those boons that he had, all of those were being met. And, as to whether he was on the ground or whether he was above, he was on the lap of Narasimha. And after all of those conditions were fulfilled, he tore open Hiranyakashipu with his nails and he killed him.

So, Paltu Sahib says, "It is the Naam that saved Prahlad and got this demon killed.

Paltu hari jas naa sunai tha ko kahiye neech,
Paltu hari jas naa sunai tha ko kahiye neech,
Dekho naam prataap se silaa tirai jal beech.

So, Paltu Sahib says, "Those who do not listen to the Satsang are the downtrodden kind of people. They do not understand the benefit of the Satsang and they do not like to listen. They will not get salvation."

So, it is only in the Satsang that we come to know the greatness of Naam. And it is with the greatness of Naam that all of these things have happened.

Paltu hari jas naa sunai tha ko kahiye neech,
Paltu hari jas naa sunai tha ko kahiye neech,
Dekho naam prataap se silaa tirai jal beech.

Radhaswami.

43

Meditation Talk
15 Aug 2018 – Morning

Masters Say — If You Have To Give Us Some Gift, Then Gift Us The Time You Spend In Meditation

SANT JI USED TO OFTEN SAY, "Leave a hundred things that you have to do and sit for Satsang. And leave a thousand things that you have to do but sit for meditation."

He used to say this because that is the true work that we have to do. That is the true work for which we have been given this precious human life."

Sant Ji used to say, "Just like it is very important for us to eat food and drink water to live — for this body — that way, it is equally important for us to provide Satsang and meditation for the soul. Satsang is the water for the soul and food is the meditation."

Like, when we plant a tree, it is not just enough to simply plant the tree. It will not grow on its own. It will need water and it will need fertilizers. And when we regularly provide that water for the nutrition of the tree and the fertilizer, it will then grow into a big tree and bear fruit.

Like that, the tree of devotion that we have, that tree, when we have planted it, it needs water and it needs fertilizer. That water is the Satsang for this devotion and the fertilizer is the meditation that we have to regularly do. That way, the tree of our devotion will grow.

Now, when we don't do this, the mind becomes strong and, because we are all outwardly focused, the mind becomes strong and the soul becomes weak. But, by regularly listening to Satsangs and regularly doing meditation, we are strengthening the soul and the mind is getting weakened. And that is how our devotion will grow.

The Masters say, "If you have to give us some gift, then gift us the meditation — the time you spend in meditation." And the fact is that the meditation is really your work, but the Masters feel very happy when you do this meditation and you get Their Grace as a gift for free.

So, we should do our meditation lovingly. We should not look at meditation as a burden because that is our true work.

When you go back, maintain a regular schedule of meditation and also listen to Satsang every day.

Everyday, we are outwardly focused because of all the pulls and pressures outside in this world. When we listen to Satsang, we get reassured and it motivates us to do more meditation.

When we listen to Satsang every day and we do meditation regularly then, gradually, the focus that we have — the attention that we have outwardly — all that affection and all of that love for the outside world will gradually diminish and we will develop a true love and affection for our Satguru.

When we listen to Satsang, we should ponder on what is said there. We should reminisce on what is said and we should bring it into our daily routine and our daily lives. Otherwise, there is no point in just listening to the Satsang.

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So, the atmosphere is quiet and we should make the most of this. Let us close our eyes and sit for our Dhyan Bhajan.

44

SATSANG
15 Aug 2018 – Morning

Gurubhakti — The First Step On The Ladder To Salvation

The paathi is singing from the Bani of Swami Ji Maharaj from the book: Santon Ki Bani...

Satguru ka naam pukaaro,
Satguru ko hiyare dhaaro.
Satguru ka naam pukaaro,
Satguru ko hiyare dhaaro.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. This Bani has been written, singing the greatness of gurubhakti. The first step on the ladder of the spiritual Path is the devotion of your Master — the devotion of Guru.

Like I had placed before you even in the Satsang yesterday, Swami Ji Maharaj has, Himself, in another Bani, said, "The first stage is gurubhakti. The second stage is the devotion of Naam. The third is the stage of salvation. And the fourth is to go back to your True Home.

So, the first stage of gurubhakti is to manifest the Radiant Form of the Master within us. The Master is sitting within us in the form of the Shabd or the Sound Current. And, when we do His devotion, we are manifesting that Radiant Form of the Master, which is the first stage.

Outwardly, there are many practices and people have misunderstood the concept of the devotion of the Guru. They believe that, by showing outward incense, by doing aarti, or puja of the Master outside, that is the devotion of Guru or that is gurubhakti.

There is even a special day for the Guru Purnima, which is celebrated mostly in north India. And that is considered to be the day on which people should do their devotion of the Guru.

So, by celebrating or doing the devotion of the Guru on that particular day — whether it is in intervals of two months or six months or one year — how much of devotion can one be doing of the Guru?

For a gurumukh, Guru Purnima is every day, because he has manifested the Radiant Form of the Master within and, for him, every day is a Guru Purnima. There are true gurumukhs. They make the effort and, in this life itself, they do the devotion of their Master and they manifest the

Radiant Form of the Master within. And, by doing so, they are able to complete all the four stages in this very life itself.

When we do the devotion of the Master within, when we do our meditation every day, and we focus our attention at the Eye Center and manifest His Form, we have then fulfilled the gurubhakti. The love and affection that we have outside is then drawn within at the feet of our Master. So, that is the completion of gurubhakti.

So, we should go about doing our duty, but doing that meditation every day, which is fulfilling our gurubhakti. And once we have done so, we have manifested the Radiant Form of the Master within then, thereafter, it is His duty to take us further. And He does so. And, plane-by-plane, we go back to our True Home within.

He takes us to Par Brahm, outside the compound of Kal. And all our karmas are redeemed there and we are free from all our coverings — all the bodies. And we are also free from the three gunas. So there, we come into our true essence.

So, that is the true milestone or that is the true Door of Salvation, where the soul gets free from all bondages, all its bodies, and all the gunas. And that is the salvation within the Sant Mat.

Outwardly, various practices talk of different levels of salvation and they consider that going into the astral body, or the heaven, or Vaikuntha — that that itself is salvation. But, whether it is heaven or it is Vaikuntha or Kailash, or it is Brahm, or it is Sahasdal Kamal, all of these are different levels — but all within the realm of Kal. And, so long as we are within the realm of Kal, we have the coverings. We have the gunas that are dominant within us. So, there is no salvation and we are not free.

Therefore, Masters say that, till we go to Par Brahm with Their Grace, we will not be free. And that cannot be done without Their Grace. And there, the soul comes into its true essence. It becomes the form of Light and Sound. And, thereafter, the Master and the soul, both go further to God Almighty — to Sach Khand, Sat Purush. And there, the soul becomes like the Guru — like the Master.

Therefore, Swami Ji Maharaj says, "Whatever your Master is telling you to do, you should do that because that is for your own benefit."

So, we should do our Simran as much as possible throughout the day and whenever possible. And we should sit for meditation regularly and try to manifest the Form of the Master within.

Satguru ka karo barosha,
Phir karo na kuch afsosha,
Satguru tohi chin chin pose,
Hangatha teri sab vidhi khose.

Swami Ji Maharaj says, “Have faith in your Master. And once you have the faith in the Master, then you will be free from any anxiety and any worries because your Master is God Almighty. And He cures you of your biggest illness. And our biggest illness is that of our own ego.”

So, it is also very difficult to get complete faith in the Master till we have that purity. -That will also take time.

Today, our love has manifested in the form of our families, in the form of our occupation and our house, and all of the things around us. That is why it is difficult for us to do our meditation. The mind is not able to settle and focus its attention.

So, Swami Ji Maharaj says, “Try and have faith in your Master. And, when you have faith in your Master, He will help you within and He will help you outside on a worldly level also.”

Tu kar un charanan hose,
Satguru se mat kar rose,
Satguru gathi ab sun mo se,
Kahi jaath na ranchak muh se.

Swami Ji Maharaj says, “Do not disbelieve in the Master.” So, when we have complete faith, then we will not have disbelief. But, it is difficult to have that full faith. So, He says, “Don't disbelieve your Master.”

What happens is, we don't do our meditation. We don't follow the Teachings of the Master and we are constantly in the thought, anxiety, and worry of the worldly pursuits that we have and our desires. And then, we make all these demands to our Master. Every day, we have a fresh demand. There are more and more things that we want our Guru to address for us, as if He is our servant.

But then, we do not get His acceptance because our mind is outwardly drawn and we are not focused within. Our attention is not focused within.

So, we should at least sit for that two and half hours of meditation. When we sit for two and a half hours of meditation, at least we start qualifying as satsangis. And, once we do that, then we will be able to focus our attention on Him and get His Grace.

Kabir Sahib has said, “There is no greater giver, there is no person, who has more mercy than the Master. But then, that Mercy and that Grace is for the gurumukhs.” But, for that, we have to give our mind, we have to give our body, and we have to give our wealth at the feet of the Master. And, once we have done that, then the Master also becomes ours. And then, whatever is required, the Master will fulfill for us.

When we are desiring everything outside and we are desiring things in this world, and we are praying to our Master for the fulfillment of that, then we are not successful on that, because what we are asking for is the material of Kal. So, it is then that only Kal will be doing the mercy.

Dasave mein kainche nau se,
Phir ek kare tohi do se,
Shabhda ras tohi pileve,
Jamapur se fer bachaave.

Swami Ji Maharaj says, "What the Guru does for you is that He makes you come from the nine doors and come into the Tenth Door. And there, the Guru manifests the Sound Current within and gets you connected with the Sound Current." And that is a very big responsibility.

So, He says, "You also make some effort. You should also do some meditation and try to do that. Go within, focus your attention, and try to manifest the Form of the Master within."

Today, the mind is lost in the duality. It has manifested in many forms outside — as the family, and house, etc. What the Master does is that, He converts the mind from the duality to singularity by getting it connected to the Sound Current. Once we go within, then we are connected with the Sound Current and we are connected with the Master. And we, then, shed off that duality.

Ghar agam tohi darsaave,
Maarag sab tohi lakhaave,
Jo sangat unaki karathe,
So jag se kabhi na darathe.

The Masters tell us about Agam and They show us the Path to go there. They help us to get out of this world of Kal. And then, transcend all those planes above and go back to that True Home there.

When we do that meditation and we listen to the Teachings of the Master, then that fear, which we have, is also gone. We become fearless and we are not worried or anxious about anything.

* * *

The story of Mansur, we have all heard. Mansur was a trader and he would trade goods. He would come by the route to India and go and sell that again back into the Middle East, back where he was from.

So, when he was in India, he got the company of the Master and he was initiated on the Path. He didn't just take the initiation, he did that practice, as told by his Master. He did the meditation and went within and spent more and more time in meditation. He went within, he manifested the Form of the Master, and he went to Sach Khand.

And then, back in His country, in this state of mind, He would cry out loudly and say, "Anal Haqq." And He would keep repeating, "Anal Haqq. Anal Haqq."

The kazis took offense to that and they also complained to the king that this person was crying out, "Anal Haqq, Anal Haqq," which means, "I am God."

So, they took Him to the king, and there, the king also asked Him why He was saying that and that He should refrain from saying that. But, He was so intoxicated in this and He had seen the Truth for Himself. So, there was no question of Him stopping from saying that and He continued to do that.

Finally, the king passed a judgment that His hands and legs should be cut off and He should get death by impalement. And that is a very severe punishment — it is more than the punishment of hanging to death.

They put spears in the ground and they take the person who is being sentenced and they throw him from the top. And then he falls where the spear pierces and goes through and through his body.

So, while He was being taken for that punishment, His friends asked Him, "What does love mean?"

And He said, "You will see, in the next three days, what that love is."

So, when they took Him for the punishment, they first cut His hands off. And, when they cut His hands off, He told them, "You have simply cut my physical hands, but my hands are in the court of God Almighty."

Then, they cut His legs off. And when they cut his legs off, again, He said, "You have just cut my physical legs, but my true legs are, again, in the palace of God Almighty."

So, then, they said, "Okay, he is talking too much. We should cut his tongue off."

So, when they were to cut His tongue, He said, "Okay, give me two minutes. Wait." And then He prayed to God Almighty, and He said, "O God Almighty. You are so great. You are so merciful that they have cut all the body parts, but I have not even felt the prick of a needle in this. So, there You are so merciful."

And then, they gave Him the final punishment of impalement and they threw Him on the spears. And, that way, His blood was spilled all over the place. And, from each drop of blood, the sound of "Anal Haqq" started coming.

So, when that sound of "Anal Haqq" started coming from all the blood that was spilled, the kazi said, "This is not a good omen. So, we should not bury him. We should, instead, burn his body and make everything into ash." So, they then burned the body the following day.

So, the second day when they burned the body, and everything was turned to ashes, then the sound of "Anal Haqq" started coming from the ashes.

The following day, when the ashes cooled down, they said, "This is, again, not a good omen." They collected all the ashes and they threw them in the river.

So, on the third day, when the ashes cooled down, they collected all the ashes and threw the ashes in the river.

Now, a month back, prior to all of this happening, Mansur had told His disciple, "Such a thing is going to happen to me. They will be killing me. And they will be sentencing me like this. And, finally, when all of these events will happen, they will throw the ashes in the river. And, because of that, the river will flood out of anger. And, when it floods the city, then you take my pajamas and you dip the pajamas in the river water. And, only with that, the river will quiet down and be reduced."

So, when they threw the ash in the water — the river water — then everywhere, even from the water, the sound of "Anal Haqq" started coming. And, everywhere, the river got very turbulent and started flooding the city.

So, when this started happening, that disciple who had already been told about this, took that cloth and he threw that cloth in the river. And once the river received that cloth, it again quieted down and that flood receded.

So, he had said, "You will know what true love is." And that is what happened when, on the first day, they cut his body parts and impaled him, then from the blood, the sound of "Anal Haqq" was coming.

And, on the second day, when all of that was reduced to ashes, then even from the ashes, the sound of "Anal Haqq" started coming.

And, on the third day, when that ash was put into the river, then from the river also, that sound of "Anal Haqq" started coming.

So, that is the true love that he had for the God Almighty and his Master.

* * *

When the gurumukhs do the Simran, because of the intensity and because of the Simran that they do, each and every part of their body — each and every cell of their body — starts doing the Simran. So, their blood, bones, and tissue, and all of that is into Simran.

And that is how they are fully purified by Simran. And that is the influence of Simran.

Jo bemukh guru se phirathe,
So bhav saagar mein girathe,
Chourasi chakkar khaave,
Phir janam janam dukh paave.

Swami Ji Maharaj says, "Those disciples who distance themselves from the Master start building up their karmas again. And, with the buildup of their karmas, they go back into the cycle of life and death."

Masters say, "This life has been given to you for devotion."

We have come through several other life forms and we have been doing all of the work that we are, otherwise, doing in this life. The only thing that we have not done in the other lives and other forms is devotion, which is why we have been given this human life form. So, we should use this for doing that devotion.

So, those who have not done that devotion and have distanced themselves from the Master, they keep going in the lower life forms and they keep suffering there. And then, that salvation is difficult from there. And that is a very long and arduous process of going through that cycle of life and death.

In those 8.4 million life forms, there are about three million types of plants and trees. And there are about 1.7 million types of insects and other reptiles. There are 1.4 million types of species of birds and flying animals and nearly nine hundred thousand species of fish and about four hundred thousand other forms of species. There are the gods, goddesses, gandharvas, and human beings and others.

That way, to complete one cycle may take about one yuga for going through the whole thing.

So, after millions of these lives, by the good deeds that we have done, as a result, we get this human life form. And, with the Grace of God Almighty, we get the company of the Masters.

Therefore, this is a very precious period and we should make the most of it by doing our meditation for at least two and a half hours a day.

Tum socho apane man mein,
Koi nahi guru sam jag mein,
Jin jin guru bhakti dhaari,

So pahunche niz darbaari.

Swami Ji Maharaj then says, "Sit with a cool mind. Think. Is there anybody else who is a well-wisher of you, like the Master?"

When They give us initiation, They are not asking anything in return. They don't even ask for a single paisa in return. And They assume a lot of our very heavy burden of karmas, which make us go into hell to suffer and redeem those karmas. Such a huge burden of karmas, they redeem with that initiation. They go and wash it off. And then, They manifest in that Sound Current and sit with you at your Eye Center. And, when you go within, you will see that, at all times, They are helping you.

And He comes at the time of death. The time of death is a very, very difficult time. That is because we have got so much attachment in this world and when we start leaving all of those attachments, it causes us a lot of suffering. And not even our family members are able to help us in that situation — when that angel of death is taking that soul out of the body. So, it is at that crucial time that the Master comes.

First of all, when the Master comes, the angel of death is not even allowed to come. The Master Himself comes and helps the soul.

Then the Master takes us to a higher plane, and there, He is with us and He takes care of us. None of our family members are able to help us at this time and they are all left behind. So, it is only the Master Who can help us at that time.

And, for that great a Master, Who is doing so much for us and Who is taking so much care of us, and Who is so worried about us, we are not bothered about Him. We do not spend time to remember Him. And, instead, we have our love and affection with all other members, with all other relations, who are there only for a few days with us.

Guru bhakti na jinko pyaari,
Tin jeethi baazi haari.

Then Swami Ji Maharaj says, "Those who have got this opportunity of doing the devotion and, despite that, they don't do the devotion, they have lost the big gamble. They have lost this precious opportunity. They are going to fall into that ocean of life. And then, only God knows when they will get the next opportunity to come out of this."

So, those who have got the initiation but are not doing their meditation — however, they are listening to Satsangs once in a while or they are, at least, in the line or on this Path, they have not strayed away from the Path — for them, the Master comes at the time of death. And then, He keeps them in the Sahasdal Kamal. That is a place where that soul has to then sit and do a lot of meditation.

The amount of meditation you have to do there is more than double the meditation that you do here. So, here, what may take you five or six years to do your meditation and go within, there the life itself is very long in that astral body. That life is very long, and there, you are made to do the meditation. So, the period of meditation you do is much, much longer.

Now, finally, the Master has to redeem all your karmas for Him to take you out of this realm of Kal. So, whether you do that here or you do it elsewhere, you will still have to do it.

By not doing meditation, by getting your affection lost in all your children and your families and all other relationships and other occupations, you are wasting this priceless opportunity. And you are only prolonging your difficulties.

So, what would've taken you a much shorter period, now takes a much longer period to do the same work — to go and do that within — which the Masters, then, have to do. So, the mind, despite knowing all of this, despite understanding all of this, still deludes us and still makes us wander in the world outside.

But, those satsangis who stray from the Path and they start eating non-vegetarian food, or start drinking wine or intoxicants, and they are away from this Path, for them, at the time of death, they are again given another human life form to give one more chance to that soul.

They are given birth in a very extremely poor family because the karmas or the deeds that they have built are enormous. And, to redeem that, they have to go through all of that suffering. So, they are given birth again in a very poor family where they have to suffer and then, be on this Path again.

And those who are doing that meditation of two, two and a half hours — even if it is not a very fulfilling meditation, but they are doing their duty of sitting and doing that meditation — for such devotees, the Master comes and He takes them straightaway to the Par Brahm, where they get the salvation and they get out this realm of Kal.

That is a very beautiful plane, however, the soul, again, has to do some meditation there and it has to get more purified. And then, after that, the Masters take the soul to Sach Khand from there.

Guru charanan ashiq hona,
Yeh baatth kya kahanaa.
Guru lage jise athi pyaare,
Tin kul kutumbh sab tare.

Swami Ji Maharaj says, "For those who love the Master — who love their Master and have their obeisance to the Master and love Them more than the other world outside — for such people, the

Master not only gets them salvation, but their family and their clan and their ancestors also get salvation.

But, those who have that obeisance to the Master, who love the Master, they will also spend that time in the devotion and to do their Bhajan Simran for at least two and a half to four hours.

That is not devotion when we are simply, outwardly, singing praise of the Master — making loud noises and showing our greatness to him by mouth. But, like Swami Ji Maharaj had said in His Satsang, in His Bani, "From the mouth, we sing praises of the Master, but we don't bring Him within our heart. In the heart, we have all our other family members and all of our other things."

Swami Ji Maharaj, when He is referring to those devotees who have that love for their Master, He is referring to the gurumukhs who have, in their heart, got their devotion and obeisance and love for their Master.

So, Swami Ji Maharaj says, "Even getting our love and affection at the feet of the Master itself is a very great thing."

Dhan maath pithaa un jan ke,
Jin bhakti kari kul taj ke.
Jin sahi malaamat jag ki,
Tin milee raas sukh ghar ki.

Swami Ji Maharaj says, "Those people are blessed. And their parents, their mother and father, are blessed, who have given such people birth — who have that love and affection for the Master, who have cast away all of their outward positions in societies, or their clans and their other rituals outside and all of their outward desires to have that affection and devotion to their Master — who follow the Teachings of their Master."

Jin sahi malaamat jag ki,
Tin milee raas sukh ghar ki.

He says, "For those who went through the hardship of life and they have not got any ill feelings or any disbelief in their Master, but they have accepted it as a fate and they have gone through that life, for them, they have got that gift of Naam within."

So, therefore, He is referring to the gurumukhs who have gone through their life and they believe in all of what their Master has taught or the Teachings of the Master, and they live in the Mercy of their Master, they surrender to their Master and accept whatever is their fate, as it comes.

* * *

There is this story of Rabia Basri Who was a great Saint and she had two fakir followers. So, when they visited Her, She asked them, "How do you please God Almighty?"

So, one of the fakirs said, "One has to accept all the ups and downs in life — accepting that and as the Will of God. By doing so, the God is pleased."

When he said that, She said, "There is still a little bit of stink in this love."

She asked the other fakir as to what he felt. And he said, "Whatever comes in our life, the good, the bad, and ups and downs, we accept that as a Prashad of our Master."

She said, "Even that is not good enough."

So, they asked Her, "Then, you tell us what it is."

She said, "You should be so much intoxicated in the love of God Almighty, in the Master, that you don't even realize what is good and what is bad." She said, "You be so much lost in that love that, for you, that joy or that sorrow, is equal. For you, everything is the same."

So, all of them then accepted what she said.

Jo kul laaj jagath se dare,
Guru bhakti se vo pun gire.
Sura ran se kabhi na tare,
Sati sadha murade sang jare.

He says, "If we are bothered about our society and stigma and about all the outward feelings of other people, and we get distanced from devotion — or even when we are doing devotion and we are mindful of all of the social stigmas and everything around us — both of these are not true devotions."

He says, "True devotion is when you are so much in the love of your Master and God Almighty that all of these social stigmas or outward appearances are irrelevant to you."

He gives an example and says, "A true devotee is like that brave person who goes into war and then, whatever is the situation and however badly he is hurt, he never turns his back and comes back. He keeps on fighting as long as he has life in him. He faces everything bravely."

The other example he gives is of that sati. And, for that sati — the wife of her dead husband — for her, the husband is God. And when she burns at the funeral pyre with him, she is then not bothered about whether she has children, what happens to their children, or her house, or all of the other luxuries, she is only worried about burning at that funeral pyre with her dead husband. For her, she is only anxious and worried that it has been a long time since her husband has left

her and, therefore, she should also burn at the pyre with him. She keeps his head on her lap and she lights the fire of that funeral pyre herself.

He says, "That way, you should have love and affection at the feet of your Master."

Ran chode khaayar kahlaay,
Sati phire neech ghar jay.
Pipiha apana pan nahi tyaage,
Jale patanga jyoti aage.

So, those who would run away from that battlefield and who would cowardly come back, they would be considered as cowards.

And, likewise, for those satis who would not burn at the funeral pyre, fearing that fire, who would return; those ladies would no longer be kept by Rajputs in their families. They would be outcasts and sent to lower caste families.

Similarly, He says, "The papiha, the bird, which resolves to drink only the drops of rain in the Swati Nakshatra. Only during that constellation, they drink those drops. And then, they do not drink water after that till the next constellation comes." So, such is their resolve that they may even die in the process, but they do not change or go back on that resolve. Like that, we should have the devotion of our Master.

Pipiha apana pan nahi tyaage,
Jale patanga jyoti aage.
Machali ko jaise jal dhaara,
Gurumukh ko satguru as pyaara.

He gives an example of a moth. -The moth gets attracted with the light of a lamp.

In earlier days, people would light lamps and the moths would get attracted to that light. They would get so attracted that they would burn themselves in that flame of that lamp. Whether their wing was burned or their body was burned, they would still continue to be attracted by the light of that lamp.

Like that also, the fish, which loves the water, will give up its life when it is taken out of water. Even if you keep that fish in milk — which is nectar, so to speak — even then, it will die in that milk but it will not leave the love for its water.

Like that, we should have love for the Master.

Jin par baksis guru ki hoyee,
Gurumukh aisa birala koyi,
Radhaswami kahi banaay,

Sevak ko guru diya jagaay.

He says, "There are very, very few people who are gurumukhs — one in ten million — who will have that kind of love and affection for their Master and who will get the Grace of their Master in a like manner."

So, it is very few people who actually do that kind of devotion and have that love for their Master.

He says, "After telling you all of this, and telling you all about the devotion of your Master, you should do what your Master says. You should do your meditation and you should do your Bhajan Simran."

We should not have devotion like when we are faced with some difficulty, we say, "Okay, leave the Master. He has not showered Grace on us." Or, when we have some loss — where we had some wealth that now we lose — we should not say, "Master has not given us enough Grace. "

Or, if any dear one leaves the body, or he leaves us, then we should not say, "The Master has not showered Grace on us."

All of these things and all of these relationships are of Kal and Maya. So, they will come and go, according to your deeds. We should not have that kind of a devotion, which is superfluous on these accounts.

The Master is here for the soul. And the responsibility of the Master is to take the soul back to God Almighty. So, He is there for the soul.

Now, we face all of these ups and downs in life, according to our deeds. So, someone comes and goes, wealth goes up and down, all of these things are temporary and they are always changing. So, the Master is not there to take care of all of those things.

The Master is here to take care of the soul. His responsibility is to take care of the soul. All of these things, which we are affected with, all of these things are something that we have built up for ourselves. Only we have collected all of these things around us. It is not on the directions of the Master that we have started gathering all of these relationships or all of these desires around us. So, He is not for all of that. He is for the soul.

However, when we do our meditation and we are in the love and affection of the Master, then He tries to help us, wherever possible, in all of these relationships and all these outward things as well.

When we follow these sorrows, we leave our meditation, and we leave our Master because we have not got fulfillment in these outward desires, that shows that our love and affection is not at

the feet of the Master. It is in these outward things. That is where we have given the predominance to the outward love and we have given less priority to our Master.

Jin par baksis guru ki hoyee,
Gurumukh aisa birala koyi,
Radhaswami kahi banaay,
Sevak ko guru diya jagaay.

Radhaswami.

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Closing Talk
15 Aug 2018 – Morning

This Mission That The Masters Have Is All For Getting People Together

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THIS FIFTEEN-DAY PROGRAM is now coming to an end. All of you have come from various countries. You have taken out your precious time and come and participated in this program and spent time doing your meditation. I pray to SomAjaib and the Masters to extend Their Grace on all of you. And I hope that when you go back, you will set out a time schedule for yourself to do meditation in the morning and evenings, according to your time availability.

And while you were here, if there has been any inconvenience or there has been anything said by any sevadar that has hurt your feelings then, on behalf of all the sevadars, I ask for your forgiveness.

You should, when you go from here, take back feelings of love and affection. -This mission that the Masters have is all for getting people together. It is not for breaking hearts or breaking people.

I am very pleased that all of you have come and participated in this program and done meditations. And I hope that, going forward also, that you will participate in future programs and you will do your meditations at home.

So, I pray at the feet of SomAjaib that They extend Their Grace on all of you so that all of your meditation and your love and devotion increases.

And many thanks to all of you.

GLOSSARY

Aarti

Hindu religious ritual, part of puja, in which light from wicks soaked in ghee (purified butter) or camphor is offered to one or more deities by circulating an 'Aarti plate' or 'Aarti lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the Guru

Agam Lok

One of three purely spiritual realms above Sach Khand; lit. “Inaccessible, Unapproachable”; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as “Sant Ji”; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji’s Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term “SomAjaib”, which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names “Som” and “Ajaib” and provides the name for His ashram in Guddella India, “Som Ajaib Ashram”.

Ajapa

Repetition without conscious effort, like the breath; as Simran becomes perfected, it becomes ajapa

Akbar

Mogul Emperor (1556-1605); third ruler of the Mughal Dynasty; known as King Akbar the Great; held court in Delhi, Agra, Fatehpur Sikri, and Lahore; known for his religious tolerance

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. “Indescribable, Invisible, Unperceivable”; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Allah

The Arabic name for God Almighty used by Arabic-speaking religions; in Sufism terminology, refers to the Regent of the First Spiritual Region

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also a term used for Mansarovar, the Pool of Nectar in the inner region of Par Brahm where all karmas are washed away

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. “Nameless”; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, Anahad Nad, Anahad Bani

And, Anda

Astral Realm; lit. “Egg”, second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anna

1/16 of a rupee, further divided into 4 paise; demonetized in India in 1957; also, ana

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashirwad

A general blessing

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Atman

Soul, spirit

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Azra Jyoti

Lit; “Primary light”; described as a projection of the sun in a mirror, reflected on a wall; one of the three types of illusory inner lights, or tricks of Kal, with Jhilmil Jyoti and Sheesha Jyoti; as opposed to the one genuine inner light of Jagmag Jyoti

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bade Maharaj

Lit. “Respected elder great king”; also, “Big” or “Grand”; term of reverence expressed by Somanath Baba Ji for His Master, Sawan Singh Ji Maharaj

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing Bhajan (i.e listening to the Sound Current)

Balakh and Bhokara

Two ancient cities, which were both historically important centers of Buddhism, Islam, and Zoroastrianism; associated with the story of king Ibrahim Adham; today Balkh is a district in northern Afghanistan and the Bukhara region lies in modern Uzbekistan

Banaras

City in India on the banks of Ganges River in the state of Uttar Pradesh; also known as Kashi or Varanasi; cultural center of northern India for thousands of years; historical home of Kabir Sahib

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Banyan

Outer garment of clothing

Basti

A yogic method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying Nauli and Uddiyana Bandha, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betta Ashram

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bhanwar Gupha

Lit. “Whirling Cave”; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bidi

Kind of Indian cigarette rolled from a tendu leaf (Coromandel ebony) and filled with flake tobacco or other herbs

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. “Egg of Brahm” because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the ‘Creator’ in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahmachari

Spiritual aspirant who practices chastity or, in a broader sense, control of all sense organs

Brahman

Universal Mind; Kal Purush

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Bua Das

Another name for Bangali Babu; disciple of Sawan Singh Ji who disciplined himself to not eat unless he had enjoyed his meditation first

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Chatrik

A bird often mentioned in the Hindu scriptures that only drinks rain during the period of the Swati Nakshatra

Chaukri

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, Chaturyuga

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Cheenti marg

Lit. "Path of the ant"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within; [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Chilum

A type of pipe for smoking tobacco or other stimulants

Chutney

Spicy Indian condiment made with fruit or vegetables

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; "dacoity" is the anglicized version of the Hindustani word "ḍakaitī", meaning "armed robber"

Dal

Dried pulse made from lentils, split peas, or various types of bean

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or nads, referring to from ten to twenty different inner sounds resonating from chakras below the Eye Center that can be heard within; [The Das Vidhi Nad sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the Anahad Shabd, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Davangiri Ashram

Ashram of Baba Somanath Ji in Davangiri in the state of Karnataka

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhunatmak Naam

Shabd; that Name which cannot be spoken or written; Word of God

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Durga

Goddess; most popular form of goddess Devi; in her form as Durga she is not associated with any god and can display benevolent as well as wrathful aspects; within tantric traditions, she is called Shakti; mostly depicted as the slayer of the buffalo demon Mahisasura

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganika

Prostitute who was taken to heaven by Vishnu

Gobind Sahib

Sant; (early 18th century); Guru of Paltu Sahib

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a pundit and was humbled in defeat

Grahasth

Householder; head of a family

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Gufa, Gupha

A cave; a secluded cave for practicing meditation or austerities

Guna

Quality, peculiarity, attribute, property; the three gunas and their origins are: sattva (Vishnu), goodness, constructive, harmonious; rajas (Brahma), passion, active, confused; and tamas

(Shiva), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Gurdwara

Lit. "Door to the Guru"; temple of worship for Sikhs

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original Adi Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurubhakti

Devotion to the Guru

Gurumukh

Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "Vishnu's Gate"; hosts the Kumbh Mela festival every 12 years

Harishchandra

King of Ayodhya; lived during the Treta Yuga; held accountable by Sage Vishwamitra for abuse suffered at the hands of Vighnaraja, the lord of the obstacles, who was using Harishchandra's body to disturb the sage's meditation; to atone for this Harishchandra gave away his kingdom and all his possessions and later on even sold himself and his family into slavery to pay the debt demanded by Vishwamitra

Indriya

Sense organs; the five Jnanendriyas, or senses of perception: eyes, ears, nose, tongue, skin; and five Karmendriyas, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jagmag Jyoti

Lit. "Stable light"; the one genuine inner light form of Jyoti, which the Saints connect us with; as opposed to the three types of illusory inner light forms, the tricks of Kal: Azra Jyoti, Jhilmil Jyoti, and Sheesha Jyoti

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Jalandhar City

City in India; capital of Punjab until 1953

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of mantras, orally or silently

Jhilmil Jyoti

Lit. "Wavering light"; described as the sun reflected in water; one of the three types of illusory inner lights, or tricks of Kal, with Azra Jyoti and Sheesha Jyoti; as opposed to the one genuine form of inner light of Jagmag Jyoti

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kapat

Acting or posing as something which is outside of one's character

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karmendriya

Five senses of action: mouth (mukha), hands (hasta), feet (pada), anus (payu), reproductive organ (upastha)

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "Qadi", meaning to "judge" or to "decide"

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also khir

Khichree

Boiled dish or meal made with rice and split lentils, ghee, and salt

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he

used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kurma

First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

Lakshman

Son of Raja Dasharath and half-brother of Rama

Langar

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior Dwapar Yuga; fortress city of the demon Ravana; esoterically a reference to Trikuti

Lungi

A long piece of colored cotton or silk cloth used as clothing, such as a skirt or loincloth or sash

Maalaa

Garland of beads or flowers; a Hindu rosary

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maha Sunn

Lit. "Great Void"; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an

allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj

Lit. “Great King”; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. “Great souls”

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Mansik puja

Ritual worship performed in the mind only

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, “I am Truth (God)” as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel’s that Mansur has ‘opened’ the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, “Mansur wishes to glorify his love

for God in this way". Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Masjid

Mosque, a place of worship for followers of Islam

Math

Generic term for a place or monestary where a group of devotees of a sect meet

Maya

Lit. "Illusion", Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Mecca-Medina

Two Muslim pilgrimage sites located in Saudi Arabia

Meen marg

Lit. "Path of the fish"; descriptive term describing one of four stages of development of the soul in its inner progress related to the speed with which the soul travels via the Sound Current within' [in increasing order, the progress is described as the speed of the ant (cheenti marg) from the outer nine doors up to the Eye Center within; the speed of the fish (meen marg), from the Eye Center into Brahm; the speed of a spider (makari marg) from Par Brahm up to Sach Khand; and finally, the speed of the swan (vihang marg) in Sach Khand]

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mithila

Common name for the ancient Videha Kingdom; [Modern-day Mithila comprises more than half of India's Bihar state and the eastern parts of the Madhya Pradesh region and also some part extending into Nepal territory, located on the eastern Indo-Gangetic Plain. The kings of Mithila were known as Janakas. The most famous of them being Seeradhwaja Janaka, the father of Sita. The original capital Mithila during the Janaka Dynasty was later shifted to Darbhanga during the rule of Raj Darbhang and in modern days is known as Janakpur.]

Moh

Attachment, infatuation with the mundane; one of the five dacoits or thieves of meditation described by Sant Mat Masters, including lust, anger, greed, and ego

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. “Person who is silent”

Muddas

A food staple; typically, a doughy rolled ball of ragi, a millet-like grain

Mukhti Pad

A stage of liberation attained in Par Brahm

Mukti

Act of liberating or redeeming the soul from the body

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Musa Peygamber

Prophet; (est 1391 – 1271 BCE); the Prophet Moses; ‘Peygamber’ literally means “prophet”; in Turkey, the Prophet Moses is sometimes referred to as “Peygamber Efendimiz”

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. “Name”; also the mantra or words given to initiates during Initiation or Naam Daan

Nala and Nila

Two brothers from the monkey-like Vanara race in Rama's army; assisted through their power to make stones float in the water in the building of a bridge (Rama Setu) between India and the island fortress of Lanka, so that Rama and his army could attack and defeat Ravana; [The floating stones did not stick together and could be used as a bridge only after the name of ‘Rama’ had been written on them.]

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Nanded

City in India in Maharashtra; historical place where Guru Gobind Singh was assassinated; holy city of the Sikhs

Nandi

The mount (vahana) or vehicle of Lord Shiva in the form of a white bull who serves as a gatekeeper for Kailash, the heavenly abode of Shiva

Narayana

The Supreme Deity in Hinduism; Mahavishnu, Mahashiva; acts through adopting the qualities of Brahma, Vishnu, and Shiva to create, sustain and destroy the universe; also, another name for Vishnu who resides in Vaikuntha, a realm of bliss and happiness

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti

Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Omkar japa

Practice of repeating the mantra of "OM", either orally or mentally

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Padma rekha

Mark or line on the foot or palm, the "lotus line"

Pahad Ashram

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

Paisa

100th part of a rupee

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Panchavati

Lit. “Garden of five banyan trees”; forest home of Rama, where he lived during his exile; located near Nashik at the Godavari River

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, Prashad

Patala

Netherworld; described in the Puranas as seven regions of darkness below the earth and above the region of hells which are ruled by different demons and serpents and lit by jewels worn by its inhabitants; the earth and Patala are supported on the head of the thousand-headed serpent Shesh Nag; also known as Adi Shesh

Peon

Menial laborer; clerical or physical worker with minimal training or skills

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Prahlad

A very pious boy whose childhood is the subject of most of the major stories in the Puranas; son of the evil king Hiranyakshyap; devotee of Vishnu; [He is ultimately saved from his father's efforts to kill him by Narasimha, a part lion, part man avatar of Vishnu, who, when killing Hiranyakshyap, stood in a door frame, thus being neither inside nor outside, and killed him at dawn, when it was neither day nor night, to overcome the boon given to him.]

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Prayag

Another name for the city of Allahabad in the state of Uttar Pradesh; site where the Ganges, her main tributary (the river Yamuna) and a third invisible underground tributary (the river Sarasvati) meet

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Punjabi

Native Indian language of the Punjabi people

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajput

"Lit. "Son of a king"; Member of the patrilineal clans of the Indian subcontinent; Rajputs ruled 'princely states' in north, west, and central India between the 6th century and the 20th century; Former Rajput states are found spread throughout India, including areas in present-day eastern Pakistan

Rakshasa

Demonic being in Hindu mythology, also called "man-eater"; not all were evil; also known as "shape-changers"

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; Guru of Arjan Dev Ji

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; Gurumukh disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramanand Swami

Guru of Kabir Sahib; brahmin who was saved from Gorakhnath by Kabir Sahib in debate

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roza

A Muslim fast during Ramadan between dawn and nightfall; also called sawm

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. “True and Imperishable Region”; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadguru

Lit. “True Guru”; term associated with the Radiant Form of the Master Who connects the soul with the Sar Shabd; Advanced Soul with access to the Third Plane who assists with the inner guidance, or liberation, of souls; also, Sadhguru

Sadhna Qasai

Mahatma; a butcher who was the possessor of a mystical 'saligram stone' to accurately weigh his product; [He came to realize he had been disrespectful to God by placing his idol where flesh was being weighed and, realizing his mistake, he left his job and later became a mahatma.]

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning “to reach one's goal”, “make straight”, or “gain power over”; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahasdal Kamal

Lit. “Thousand-Petaled Lotus”; upper region within the Astral plane; below Trikuti

Sahjo Bai

Female Hindu Saint; gurumukh disciple of Charandas; author of the book: Sahaj Prakash

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of Sar Bachan and other writings published under his Guru’s name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji’s successors in Agra

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning “company”

Sannyasa

Lit. “Renunciation”; the last of four age-based life stages known as ashrama within the Hindu philosophy; a form of asceticism marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life

Sannyasi

Individual in sannyasa

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. “Path or Doctrine of the Saints”; also known as Surat Shabd Yoga

Sat Lok

Lit. “True Region”; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Purush

Lit. “True Being”; presides over Sach Khand-Sat Lok; also called Akal Purush

Sat Yuga

“Golden Age”, cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. “True Guru”, Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Sati

Obsolete Hindu funeral custom where a widow immolates herself on her husband's pyre, or commits suicide in another fashion shortly after her husband's death; banned in India since 1861; term derived from goddess Sati, one of Daksha's daughters and wife to Shiva, who

self-immolated because she was unable to bear her father Daksha's humiliation to her husband Shiva

Satogun

Attribute or quality of truth, purity, harmony, benevolence; an essence of Lord Vishnu; one of the three gunas with rajogun and tamogun; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. “Word”

Sheesha Jyoti

Described as the light of the sun appearing in a mirror; one of the three types of illusory inner lights, or tricks of Kal, with Azra Jyoti and Jhilmil Jyoti; as opposed to the one genuine inner light of Jagmag Jyoti

Sheikh Ali

Cousin and son-in-law of the Prophet Mohammed; (600-661); acted as Mohammed Sahib's scribe in the writing of the Koran; considered as the rightful successor to Mohammed by the Shia sect in opposition to Abu Bakr, who was proclaimed the successor by the Sunni community; Sheikh Ali later became fourth Caliph between 656 and 661; was assassinated while praying in the Great Mosque of Kufa

Shivaji

King of Maharashtra; (est 1627-1680); disciple of the yogeshwar Samarth Ramdas (not to be confused with Guru Ram Das of the Sikh lineage Gurus); instrumental in finishing the Mogul Empire in the south

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to BabaRam Singh Ji.

Sri Lanka

Country off the southeast coast of India; said to be the site of Lanka, the island fortress of Ravana in the Dwapar Yuga mentioned in the Ramayana and Mahabharata

Srigandhan

A variety of sandalwood tree particularly potent with the scent of sandalwood

Sukhdev Muni

Muni from the Treta Yuga; parrot-like appearance; son of Ved Vyas; disciple of King Janak

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment,

enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Swargh

Term for a heaven; Vaikuntha, or Kailash, as examples

Swati Nakshatra

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. “White Void”; situated above Sahasdal Kamal and below the lower part of Trikuti; region Kal went to after instructing Maya to create the three lower worlds; also called Set Sunn

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word “to heat”; also, tapasyaa

Tapi, Tapasvi

Pratitioner of tapas, austerities; an ascetic; also, tapi

Tattwas

Original elemental qualities of the universe; generally referred to and characterized as the five essenses of ether (akash), air (vayu), fire (agni), water (jal), and earth (prithvi)

Treta Yuga

“Silver Age”, the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Umar

Omar al Faruq; leading disciple of Mohammed Sahib; big farmer with many possessions; later would nominate Abu Bakr as Mohammed Sahib's successor to initiate the origins of the Sunni sect of Islam; after Abu Bakr’s death, he became its second Caliph

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Vaitarani River

A vile frightening river in the afterlife, filled with blood and pus, which is difficult to cross; only sinful souls have to cross and need at least some deeds of merit to be able to do so; good souls do not have to cross it; equivalent to the river Styx

Valmiki

Maharishi; (est. 1st century BC); originally a dacoit; meditated for 10,000 years covered by a termite nest; author of the Ramayana in Sanskrit; reincarnated as Tulsi Das

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Varnatmak Naam

Descriptive name; spoken and written names like mantras, the words given for Simran

Vedas

Lit. “Knowledge”; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti (“what is heard”) literature, distinguishing them from other religious texts, which are called smṛti (“what is remembered”); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation;

carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vireh

Condition of feeling the pangs of separation from one's beloved

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vyas Muni

Rishi; also Ved Vyasa, (Treta, Dwapar Yugas); father of Sukhdev Ji; credited with writing the Mahabharata, the Puranas, the Brahm Sutras and arranging the Vedas in their present form

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic rakshasas

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan